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Subject—"An African Trail"

CHAPTER THREE

THE BULU AND GOD.

BY MRS. J. P. WHITE, ALBIA, IOWA.

"THE FOOL hath said in his heart there is no God." But the Bulu of Central Africa, who has lived in superstition and ignorance and darkness for centuries has never been quite so foolish as to deny the existence of a God. To be sure the Bulu does not know God as He is revealed to us in the Scriptures but he has a theory about God, a belief in a Creator and many traditions concerning His dealing with the world.

Among primitive people everywhere there is some sort of belief in a Supreme Being. Some years ago there were people who said that some tribes of Central Africa had no belief of this kind; the same statement was made concerning tribes in Australia. But when the white man came to know these tribes more intimately he found this same belief in some sort of a God who had created the universe.

BANTU TRADITIONS OF GOD.

Among the various Bantu tribes there is a name for the Creator. This name varies in different places yet it is easily

recognized along the various trails. Sometimes it is Nzambe, or Nzam or Anzam. In Bulu land it is Zambe. Everywhere they say of Him, "It is the name of Him-who-created-us" and universally they add, "He created and He forgot." To the Bantu "God is an absentee deity."

It is very natural that among all these tribes there should be traditions of the creation. Miss Mackenzie gives us the story as told by the Bulu:

"When Zambe created this country he created people then. He created Man-of-Zambe, Dwarf-of-Zambe, Gorilla-of-Zambe, and Chimpanzee-of-Zambe. And He give them all things that were the tools of labor, and gave them seed for food and gave each one a live ember. And to each he gave his woman (mate).

"Then Zambe left them. Said he, 'I will come again and visit you.' And Zambe left them. And they separated by four paths—they and their mates.

"And the chimpanzee laid down all the things (tools of labor) that Zambe had given him and the live ember and left

them on the top of the path. He said to his mate, 'Come on let us eat of the fruit of the forest' and they turned aside into the forest and ate of the fruit of the forest. They never thought again of the things they left on the top of the path. And the fire died. They turned to the forest (this implies a degeneration).

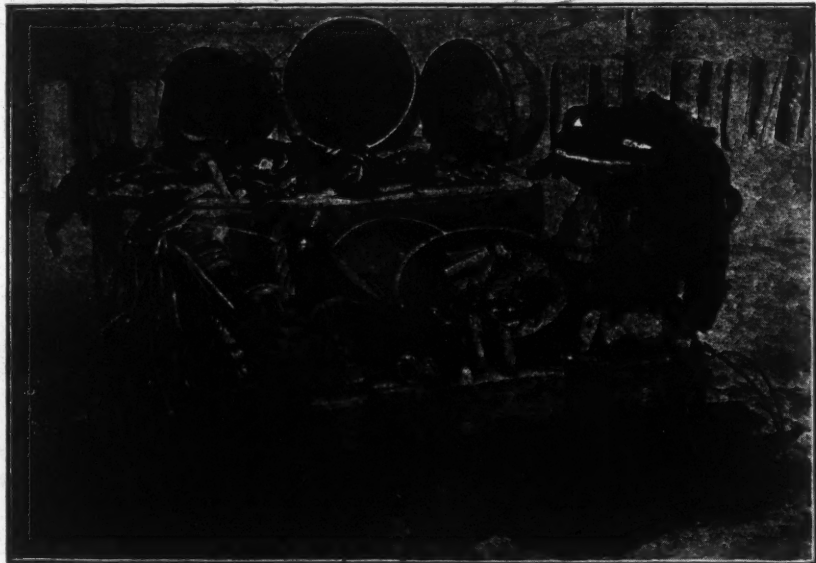
"So, too, did the gorilla.

"And the dwarf went into the forest with his fire and his axe and his knife and all the things that Zambe had given him. And he gathered food and killed animals and slept there. And the dwarf said, 'I feel trouble to make a clearing

la bark. And Zambe said, 'You are foolish, you are a gorilla! And he left him there, he went away.

"And he followed the path the chimpanzee had gone. And he found the seeds still on the ground and that the fire had died. He heard the chimpanzee cry, so he said to him, 'You are certainly an animal.'

"Then he followed the path of the dwarfs and he found a fireplace and the refuse of meat there and that they had made a shelter. And the dwarf said to him, 'Ah Father I feel trouble to make a clearing and to plant food, I



MEDICINE AND CHARMS

Courtesy African Adventures.

and plant food.' So he left the seed on the ground.

"And Man-of-Zambe went by his path, he took his cutlass and made a clearing and burned the clearing. Then they planted food. So they stayed there. They planted, they ate.

"And Zambe said, 'I had better go and visit them.' He first turned off the path the gorilla had gone. And he found on the top of the path that all the seeds of food were still on top of the path. And he suddenly heard the goril-

will just hunt animals and gather the fruit of the forest.' And Zambe agreed.

"Then Zambe followed the path of the man. And he found that he had built a town and there was much food in the town. He said unto him, 'You are certainly a real man, you will hold your place over all things, you are of a wise heart.'"

Then came the deceiver. Among different tribes he is represented differently—as a lizard, a snake, or a chameleon. Among the Bulu the lizard is the deceiver.

er. After he had succeeded in getting the world through the disobedience of man to disobey the Creator Zambe said woman.
to the man, "Since you have despised The similarity between these tradi-



THE AFRICAN HUT.
"Spirits are everywhere and according to his philosophy these spirits are at enmity with him."

me, therefore you will die and die. Then death increased in the land."

Among some of the tribes there is a tradition that toil was introduced into

tions and the story given us in Genesis indicates that at some remote period their ancestors heard of the God Who created the heavens and the earth and

Who created man in His own image.

According to the Bulu belief after man's disobedience God withdrew going by the way of the sea and had no more intercourse with man. From this time on the people of earth are given over to the control of evil spirits.

FETISH AND TABOO.

The struggle of the Bulu with the supernatural world is pitiful. He lives a haunted life. Spirits are everywhere and according to his philosophy these spirits are at enmity with him. There are spirits in stones and brooks and tree-tops, in objects animate and inanimate, in the people round about him. There is no escape from their presence day or night.

To protect himself from these evil spirits the African has worked out a system of salvation, namely, Fetishism. By the side of the African hut is set up a queer little wooden image, which is for the protection of the family. It is supposed to contain a spirit. "This is fetish, 'the investment in a material object, natural or artificial, of spirit.' And this is fetishism 'the reverence of that object and the worship of that spirit.' It is important that the reader who is interested in the nature of fetish, should note that the material object is revered, that the spirit is worshipped." Whether the African is worshipping some spirit or the spirit of his ancestor, his idea is to placate the spirits. "The motive of his worship is not devotion but fear. He worships the spirits of his ancestors that he may obtain their help against all other spirits."

There are fetishes and fetishes. Every condition of life calls for a fetish to protect from the dangers of the spirits. There are charms for the greater events of life and for the lesser events. No one is supposed to know the whole science.

The man who lives by the river understands the charms to be used against water and the man who lives in the forest knows the charm to protect against the dangers of the forest.

Robert H. Milligan, writing of Fetishism says, "As long as we live in Africa we do not speak of fetishes but medicines: for this is in strict accord with native usage. The native calls his fetishes medicines and his medicines fetishes, and in his mind there is no difference. The remedial power of medicine is supernatural, due either to magic or to a spirit residing within it. Upon swallowing the medicine, the spirit of the medicine, like a policeman chases through the body after the spirit of the disease until it strangles it or drives it out. Of course the white man's medicines are fetishes also.

"A man walking in the forest usually carries suspended from his neck a medicine, contained in a goat's horn, the effect of which is to make him invisible to an enemy if he should meet him in the path. He often carries another, somewhat similar, which will turn the bullets of an enemy's gun into water if the enemy should see him and shoot at him; or sometimes the bullets will pass through his body and do him no harm. He carries another medicine in a horn which if danger overtake him in the forest, or if he should need help, will whistle in his town far away and summon the people. It is obvious that several of these fetishes are superfluous if the others are to be relied upon. The native does not fully trust his fetishes and there is always the fear that some enemy may have a stronger fetish than his own.

"When a man cuts his hair or trims his beard, he carefully guards it and then burns it lest a single hair should

fall into the hands of the enemy. So he does with the cuttings of his nails. The possession of these would give an enemy power over him for they are the common ingredients of a fetish-medicine.

"Their chief fetishes are for protection against witches. In many houses immediately inside the door there hangs a fetish which at night builds a fire around the sleeping inmate, a fire invisible to all others but witches and

times in a very light way but to the Bulu it is a very serious part of his religious life. The definition quoted by Miss Mackenzie gives us a clear idea of the meaning of the term: "Any object, any act, any person (is taboo) that implies danger for the individual, or for the community, and must subsequently be avoided; this object, act, or person being under a kind of ban." Taboo is let us say a law of avoidance observed



baskets are made by weaving twigs or rushes together. The people of Central Africa are expert basket-makers.

through which no witch can pass." More of this might be given but this is sufficient to show the terrible unrest and anxiety that beset the life of the Bulu. No charm is so sure that it can be absolutely relied upon and the constant thought that it will not be effective becomes a haunting fear.

There is another bondage for the African and that is Taboo. We have borrowed that word and use it some-

with a view of placating the supernatural. Certain foods are taboo at all times to all the people. Some foods are taboo for women and not for men. Some foods are taboo for women at certain times and allowable at other times. In some sections of central Africa eggs are taboo, in another section milk is taboo. The meat of a gazelle in one section is taboo for women at all times and taboo for men just at special times. A mother

may "tie" her child at infancy never to eat a certain kind of food, never to perform a certain act. Our heart saddens as we read the story of old Mabale for whom it was taboo to look on the face of a grandchild, so he wandered farther and farther away lest he might see a grandchild and then he would die.

Breaking taboo brings severe penalty. A man can not prosper who breaks taboo or he sickens and dies.

IS THE BANTU TRADITION OF GOD A PREPARATION FOR THE KNOWLEDGE OF THE TRUE GOD?

The beliefs of the Bantu are by no means comforting. The very meager knowledge of God which the Bantu has does not satisfy his heart. His belief is of the vaguest. God is often confused with the sun. Now He is thought of as one, now as many. God is known in name but His character is not understood. Sometimes prayer is offered to Zambe, but prayer is also offered to the spirit of a father or a grandfather. Prayer is addressed to the sun or moon or lake or mountain or rock. But according to their own theories God is greater than the spirits and created objects.

One day along the forest path comes the white man with his book. He talks to the people about their traditions and about the method the African has of handing down history from father to son. He shows them how much of the truth must inevitably be lost or at least distorted. Then he tells them how civilized peoples have handed down their history in writing from generation to generation. Here he has the book which God gave to men long ages ago. In this book is the real record of God and here are revealed the "truths which the native faith has struggled to realize and ever failed to express."

God the creator is presented as the one whom they have been seeking to find. Instead of being a God Who allows them to be troubled by evil spirits He is the God of love; instead of being far away, He is present; instead of being unconcerned about the affairs of earth He thinks of every creature even to the little sparrow.

Dr. Good, a missionary among the Bulus says, "In nearly every case the Gospel seemed to make a profound impression, at least for a time. The truth of what I said was rarely questioned. You will wonder at this in a people who never before heard a rumor of divine truth, until you understand how wonderfully the truth we preach harmonizes with and supplements what they already believe. They believe in an eternal Being who has made all things to whom all men return at death but they do not think of this Being as observing their actions, or that after death He may call them to account for deeds done in the body.

"The fundamental truths which they hold seem like fragments of a broken chain, which they are too thoughtless to connect; but when the missionary comes along and connects these several fragments they cannot help seeing how they fit together."

The story of the coming of Christ to the world is given and quickly they seem to grasp the blessed truth. Often people, hearing of Christ's life and love and works exclaim, "Ah He was a black man."

Henri A. Junod asks the question, "Is the Bantu capable of accepting such a high and spiritual religion?" And answers, "Yes! Their intelligence can understand the Gospel of the Father Who is in heaven as they already possess the rudiments of this central teach-

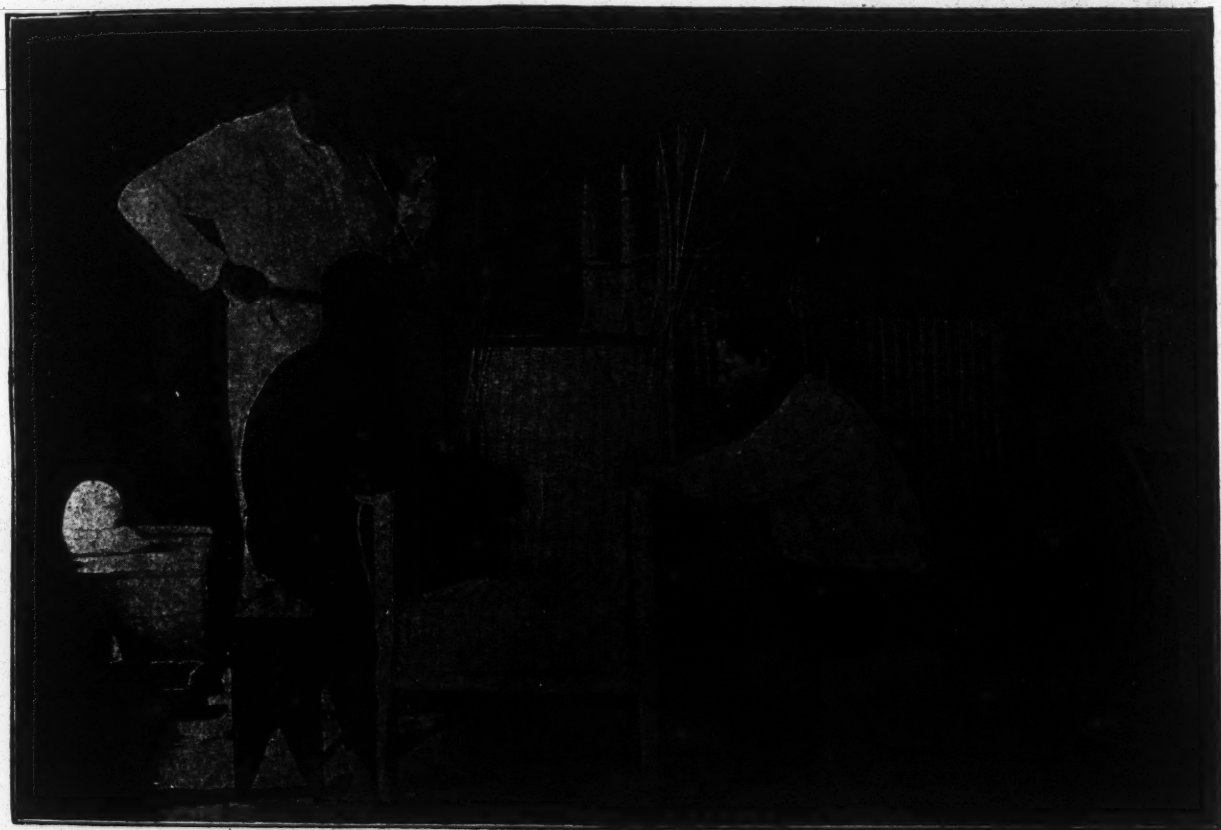
ing of Christianity in the beliefs of Ancestralism, and in their conception of heaven. That their heart is able to grasp by faith—the only condition of entrance into the Kingdom of God—is proved in a thousand instances."

It might seem to some that the animistic people of Africa would present the most difficult an unpromising field in the world. The very reverse is true.

African fields particularly in the Kamerun country and Uganda the Gospel has made rapid strides and the fields are white already to the harvest.

Bishop Willis tells us why the Gospel has such attraction for the Bantu people.

"There is in the Gospel itself that which appeals with unmistakable force to the animist. It speaks with the clear



The Bulu use wooden furniture, but very little of it—only stools, rude beds, and now and then a table. At the mission schools they are taught to weave chairs of bamboo.

The ideas and traditions they have concerning God, imperfect though they are seem to be a preparation for the knowledge of the true God and when the truth is presented there are found many who are hungering for it and who receive it with gladness. In those parts of the continent where Mohammedanism has not touched the life of the people, there is a readiness to hear and a response that is remarkable. In several

note of certainty in a world where all was vague and undefined. It endorses much that he had already dimly apprehended. It lifts him into a new life far above that almost animal existence in which he had been so long content to remain. It tells him of an emancipation from the tyranny of those spirits which have been and are still to him so terribly real. It lifts the veil and shows him, as he has never seen before the

unseen world which has ever had for him a strange fascination. Above all it carries with it the promise of life and with that promise comes a hope and a joy before unknown. The Gospel is to the African 'good news' and because it is that, and in so far as it is that, it captures his whole heart. But far beyond all else the Gospel appeals to him because of the living power, the power of the Holy Spirit of God which is in it. In the animist tribes of Africa, as among the publicans and sinners of the gospels that power can work freely."

THE ANNUNCIATION.

There are not nor ever will be enough of white preachers to carry the message of the Gospel to the millions of Central Africa. It must be Africans themselves who will eventually evangelize the dark continent. Today along the forest paths, black feet are hastening with "the glad tidings of good things." No more beautiful passage is found in our textbook than the paragraph that gives "The Annunciation." The Bantu hears the mention of Christ.

"Who is this King of Glory? And your Bantu is arrested by the annunciation. The angel of the annunciation—how often he is a young Bulu speaking by the light of a lantern to a group of villagers, all seated on the ground there under the stars before a palaver house of some obscure hamlet. There has shone upon them suddenly the light of a lantern, and they have seen one like themselves rise to make the annunciation. Or, marvel of marvels, he has bent beside the light to read the printed page. On how many windless nights, in how many little clearings, I have seen such an intent young face—black, tattooed, set with brilliant eyes—lean above the lantern on the ground, his book turned sidewise to catch the light, a

white page turned by those dark hands, a virile voice reading from 'the Letter' the 'News'. And about him in the shadow what brown bodies struck to stillness in the night, and about these the little brown huts, and beyond these the walls of the forest and the dark. There in the heart of all that darkness is the lantern, in the heart of all that silence is the voice; and again the Word becomes Man, the impeccable adventures go forward, Christ is born into the tribe of men * * and men by Him are again redeemed. Awe falls upon that company, and wonder and compassion. They laugh for wonder—and they sigh for wonder and compassion. They speak the name of 'Jesus son of Zambe,' they pass that name from one to the other. And when at last they rise and stretch their bodies and stroll away each to his place they say to one another, 'Who will sleep this night in this town? Each will lie on his bed and wonder.'"

This young Bulu teacher can speak in a way that the white man cannot. He knows the torments and fears of the evil spirits; he knows the longings of the Bulu heart; he knows the weaknesses and sins peculiar to the race; he knows the workings of the Bulu mind and naturally he understands the best method of approach.

"This scene of the annunciation is repeated every night in the great public rest houses upon the main travelled paths of our neighborhood. Here the carriers between the beach and the interior will be crowding in, men and women." In this house the black evangelist goes with his message. He tells his brothers and sisters of "the Things of God." He tells them of their sins and their crooked paths. Then he tells them of God's love shown to the people lost in the forest and Jesus the Son

coming down to earth to show them the path. Who should know the way to the father's town but the son? So Jesus comes to the people who fear the paths beyond death and he offers to show them the path beyond death, the path to the town of Zambe.

The Gospel invitation is given in such words as these: "This is a good news I tell you that Jesus desires men to follow Him. He does not hate any man of any tribe; He loves men. He sends them messengers that they may turn from the crooked path to the straight path. Even you who are here, people of the forest, very ignorant as your fathers were, and still following after evil—He desires you."

And one and another listening to this message, hear and understand and by faith accept Jesus as Saviour and Lord. What joy and quietness and confidence must come into the heart of the Bulu as he hears the voice of Jesus saying to him, "Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." Evil spirits lose their terror, fetishes lose their charm, witch doctors lose their power and Christ fills the life and satisfies the heart.

" 'Before I knew the things of Jesus' said a Bulu * * * 'I was like a young child crying in the dark for fear; until the day when I knew Jesus, then it was as if my mother put her hand on me.' "

Junior Study--African Adventures

CHAPTER THREE

BY MRS. J. P. WHITE, ALBIA, IOWA.

"The next night when dark began to fall Akulu beat on his drums, the call to his neighbors.

" 'That is the call of Akulu's drum' said one to another in all the little villages in that neighborhood. 'He calls us to hear the talk of his son Assam. They say that the talk of Assam last night was a great talk. We, too, must hear that talk.' "

Soon along the forest paths, led by torch bearers, men, women and children wended their way to Akulu's palaver house. They seated themselves on the floor and on the beds until they were crowded together. They had come to hear the rest of the story about Livingstone.

On the floor of the hut was the map of Africa which Assam had made the night before and curious eyes looked at those twigs and leaves that marked the rivers and lakes of their own continent.

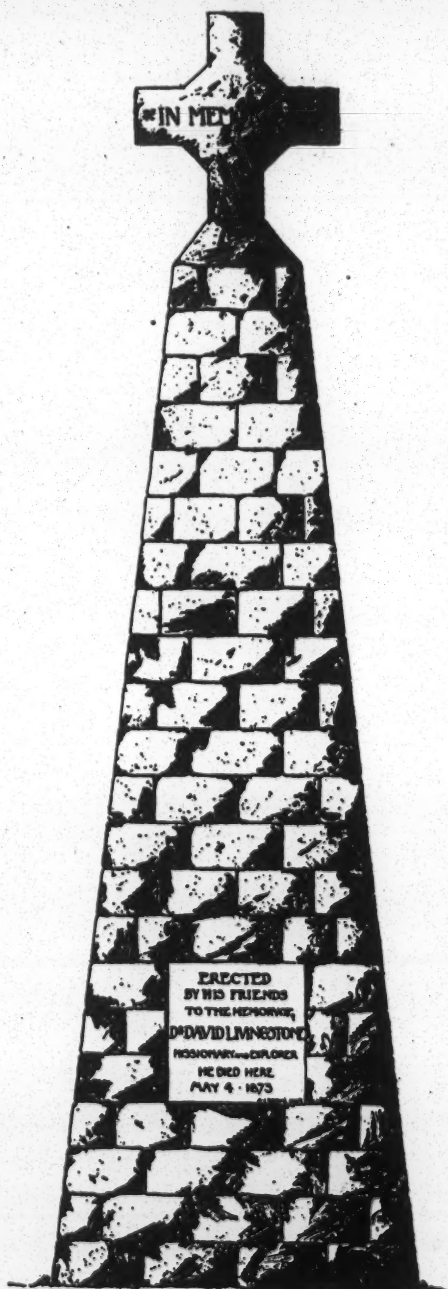
Assam now began to trace the journeys of Livingstone, back and forth. When he told of the hardships and dangers, of the rains and swollen streams, of the thorny thickets and wild animals these men understood, for they, too, knew of the dangers and hardships of their country.

How interested they were to hear of his visit home to see his wife and children, of the present given to him by Queen Victoria. "Did she send a present to the black people, when Livingstone returned? Or did she know of that custom?"

"She did" said Assam. "And she sent a present. That present was a boat to go upon the rivers that the work of God might be swift to pass among the tribes of the black people."

Then they knew that queen was a person of the tribe of God and the women exclaimed, "If I could send her a pres-

ent!" "If I could send her some peanuts." "If I could embrace her." They knew she must be deeply interested in the black people of Africa.



Courtesy Missionary Review of the World.

Expressions of sympathy passed from lip to lip as Assam told of the death of Mary Moffatt, Livingstone's wife. They thought he would surely be lonely and would not be "wishing ever again to go back to his own house, where the hearth is cold."

Then Assam told of Livingstone's book, how he wrote down all the things he saw and did on his journeys. Of the tattooed, braceleted, beaded people, about the sun and the heavy rains, about the hunters and the wild animals, about the flowers and fruit, about the dancing and the drumming, about the fetishes, about the marriage and burial customs. Then he wrote of the slave trade and how he had persuaded a man once to liberate thirty slaves.

When Assam told of the Arabs stealing Livingstone's goods, old Akulu and others were filled with indignation. They were glad to hear that Stanley was sent out to hunt for Livingstone, for his people had not heard from him for a long time. The Africans understand homesickness and loneliness and they knew Livingstone was very lonely. They knew it brought joy to his heart to meet a man who could speak to him in his own language and to receive the letters, and gifts and food which Stanley had brought to him. They could fancy, as we can, the long, long talks those men would have. "Surely," talks those two men would have. "Surely," they said, "the talk of those two white men must have been as abundant as rain."

It was growing very late when Assam told them of the end of Livingstone's journey. Livingstone was growing old. He was ill but still he was going on. As they drew near to the town of Ilala, which was the town of Chitambo, he had to be carried by his men. Soon a shelter was made and he was put in his bed. The chief came to visit him but he could not talk much with him.

The second night the men notice that their master is growing weaker. A fire is built outside the hut and the men sit around it. Once in the night Susi goes

in and Livingstone speaks to him. About cock crowing Susa and Chuma and three others go into the hut. The candle is burning and Livingstone is kneeling beside his bed. They knew he always knelt thus when he prayed but they thought he did not breathe. When they went up to touch him they found that his spirit had gone to God.

What should they do? They feared the people round about them. But they acted wisely. They did not wail and mourn as is the custom among their people. Quietly they went outside and consulted what to do. When Chitambo, the chief, knew that Livingstone was dead, he was kind to the men and allowed them to prepare the body for the long trip to the sea coast.

Susi and Chuma were chosen to make the trip. For nine moons these two men walked with their burden. They had wrapped the body in cloth and in bark. Sometimes they passed through the country of the enemy and then they had to wrap the body in calico so that the

people would think they were common carriers, with goods in their bundle. At last they reached the beach. The white men identified the body by the scar on the arm where the lion wounded Livingstone many years before.

The body was sent to England for burial and faithful Susi and Chuma were sent along to tell the people of the last days of this great hero.

Assam's hearers listened attentively. With "the eyes of the heart" as the Bulu say they saw this journey. They were deeply moved by the story of the man who loved the black people, who worked for the liberation of the slaves and who at last laid down his life for Africa. And they were touched by the heroism and loyalty of the two black boys Susi and Chuma who acted as Livingstone's bodyguard.

That night as Assam and his brother were lying in their bed little Mejo said in a sleepy voice, "Assam, I will be Susi or perhaps Chuma."

"Not yet," said Assam.



CARRYING POLES FOR A NEW CHURCH

HOME MISSION STUDY

"MISSIONARY MILESTONES."

CHAPTER 3.

MRS. T. C. ATCHISON, LAWRENCE, MASS.

"ON NEW WORLD SOIL."

Bible Lesson—Psalm 139:1-10.

Prayer—That our country may preserve the high ideals of her Christian founders.

PROVIDENTIAL LEADINGS.

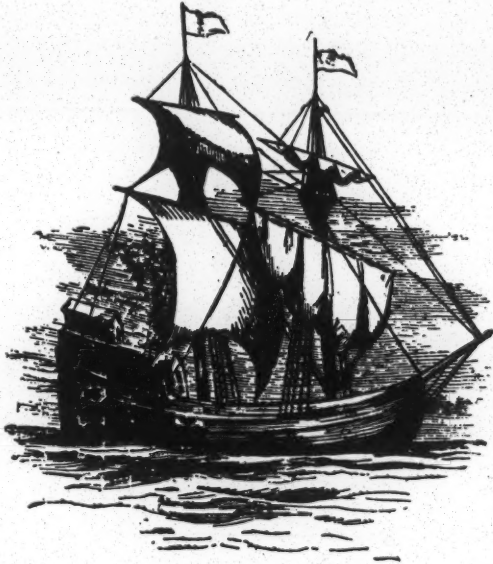
THE FAMILIAR quotation, "There is a divinity that shapes our end rough hew it as we will" comes to us with an added meaning as we consider our topic for study. The hand of God in leading our ancestors to the new world soil can be plainly seen as we read the history of their trials and persecutions in the land of their nativity, their perilous journeyings across the sea, and their heroic efforts to find an abiding place where they would be free from the shackles that bound them to a form of worship that was not in harmony with the teachings of conscience, nor their interpretation of the Word of God. The very discovery of America is an indication of God's purpose to evangelize and Christianize this great country. It was not a human plan. The human plans were turned and overturned, ruled and over-ruled to this end. Our readers are doubtless familiar with the historical facts that give to us the unmistakable evidence of Providential leadings. By the capture of Constantinople the Turks closed up the way of commerce between Genoa and the far East. The necessity of finding a new route followed.

In the year 1492 Columbus, supported by the king and queen of Spain, by sailing westward across the Atlantic ocean reached one of the islands known as the West Indies. The purpose of Columbus

was to open a way of commerce to the East Indies, a country already known. The king desired to enlarge his empire and increase his wealth; the queen sought to enlarge the extent and dominion of the Roman Catholic Church of which she was a devoted member. The thought of a new country was not in any mind, but the One Who keeps watch over the battlements of heaven was opening the way to a new world where Christianity should have an opportunity to play her part in the world's drama, and the banner of religious freedom would be unfurled.

Developments that followed indicate that He had the great continent of North America in view as a territory set aside for the religion of Jesus. The expectation of the queen was realized to a certain extent, the West India Islands and the continent of South America did become new fields of conquest for the Roman Catholic Church, but the great continent of North America was reserved for Protestant settlement. In 1497, the very year that Vasco de Gamma found the way around Cape of Good Hope to India, John Cabot, an Englishman, landed in North America. On the strength of this finding, the English claimed the entire Atlantic coast of the North American continent. Thus, by the guidance of Providence, Roman Catholicism was turned southward to South America, commerce had found its way around the Cape of Good Hope to India, and the portion of North America which afterwards became the United States fell to the lot of the Protestant forces.

It almost makes us shudder when we call to mind that by deed of gift the whole western world had been divided by Pope Alexander VI between Spain and Portugal, and that the cross first came to our continent through the



THE MAYFLOWER

agency of Jesuit missionaries, French and Spanish, who undertook to control the whole of North America.

The Spanish settled in West Indies. They discovered and explored much of the country about the Gulf of Mexico in the Mississippi Valley, and they even founded the city of St. Augustine in Florida, but never gained a lasting hold on the land we love, nor made their impress in the laws or institutions of the American people. There were, however, numerous battles to be waged before supremacy was accorded to the Protestant people. The French monarchy was strongly entrenched by a chain of forts, almost a hundred, extending from St. Lawrence to New Orleans. It seemed beyond human possibility to overcome these fortifications. In the strange workings of Providence, other forces aided in the conquest and the seemingly immovable obstacles were swept away. One morning the French commander,

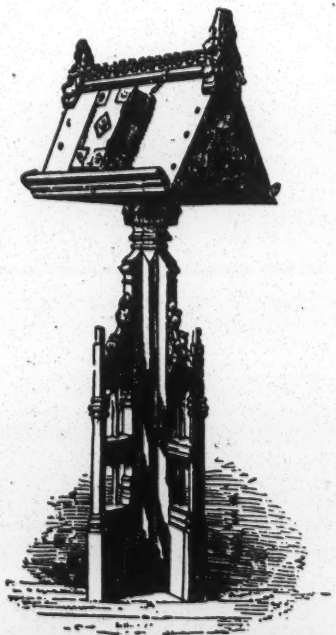
Montcalm, with an army of 8000 soldiers, looked out upon the Plains of Abraham to see the English army of 4000 under the command of General Wolf. This army, during the night, had climbed a precipice of 300 feet, dragging their artillery with them. In this providential way the question of the supremacy of monarchy and Romanism, or government by the people and Protestantism was brought to an immediate issue. The battle closed what is known as the French and Indian War. By the terms of treaty, all Canada and the Mississippi Valley passed from under French control. The strength of both French and Indian dominion was broken and Protestantism triumphed.



TWO PILGRIMS

This familiar history, shadowed by the centuries, still holds forth the guiding hand of an over-ruling Providence. Providential leadings can be seen, too, in the persecutions of the Protestant by the Roman Catholic Church, and the Romish spirit in the Angelican Church that drove thousands of these persecuted ones to this new world soil to take from

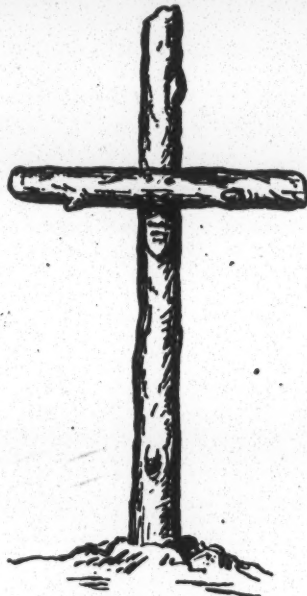
Rome a large portion of the lands she had discovered, and to put the impress of their high ideals on the laws, the religion, the government, and the social institutions of the, then, new world. Stirred to the very depths by their bitter experiences in the past, these heroic men and women of those early days would not easily yield to any power that would take away their religious liberty. So here at the very entrance into the new world soil, we must erect a missionary milestone and engrave thereon an open Bible. Providential leadings were manifest in the way the settlements were made in this country. The time had come in the history of Protestantism when the church was branching out into various sects. It was the natural result of the broad principle of liberty for which the Reformation stood that the people of different races and



BIBLE CHAINED TO A
DESK

temperaments should develop different methods of worship and work. The first separation was the Lutheran branch from the Reformed. Later came the Calvinists, then Baptists, Moravians, and so forth. Denominations grew, also,

from dissatisfaction of the Romish features that clung to the Anglican Church. In this new country there was room enough for all. So we find those



DISCOVERY CROSS

of different faiths locating in separate colonies, thus planting Christianity in a way that it would be well nurtured and under favorable circumstances for rapid development. Marked by Providential leadings we find Pilgrims and Puritans at Plymouth. Into New York came the Calvinistic Dutch Church. Into Pennsylvania came the Scotch Irish, into Delaware the Lutherans, into the southern states the Huguenots. Into Rhode Island came Roger Williams and the Baptists and so on. Thus the settlements show a divine plan in the making of this, our country a Christian country. In view of these facts dare we falter in our endeavors to make this "God's Country?" In view of God's dealings with his people can we doubt that our lives are planned with the greatest love and wisdom? The little verse:

"I would not know if I could,
What my Father is keeping in store,
What He willeth for me I would,
And I ask of Him nothing more"

expresses the proper attitude of those who are trying to follow in the footsteps of the humble Nazarene. As we look forward through the mists of today into the future, may our faith be strengthened by the sublime words of Holy Writ: "I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron, and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

FORCES THAT MOULDED OUR CHRISTIAN IDEALS.

The leading force that moulded our Christian ideals was, without doubt, the character of the earliest permanent settlers of America. They were of the sturdy Anglo-Saxon stock. It was the Protestant Anglo-Saxon population that laid the foundations of our national life in the Colonial days, fought the battles of the Revolution, planned and adopted the Constitution with its provisions of civil and religious liberty, and began that remarkable evolution of numbers and resources which has characterized the more recent centuries.

President Gates of Amherst College says: "At the time when the colonies that formed the vital nucleus of our American life came from the motherland, England over-flowed with Puritan zeal, and Puritan godliness, and virility of soul. England's life had been deepened and made spiritual. The struggle between the Papist and Protestant had forced Englishmen to think out for themselves theories of government, and of personal religion and personal responsibility. It was at such a time from the best life of England the scion was transplanted to America. The very best

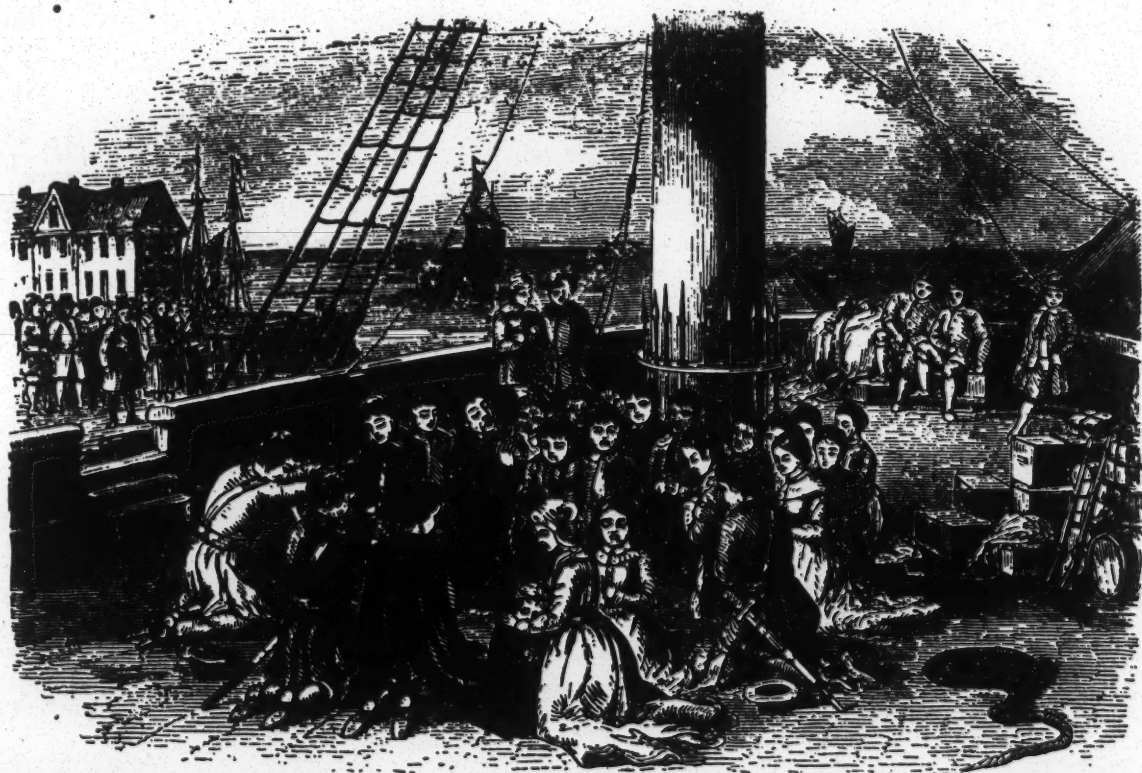
of English life was taken. In the history of our dear motherland this was pre-eminently the time for her to become the noble parent of a still nobler offspring. There was iron in the blood. There was faith in the life. Do you remember how near Cromwell came to embarking as an emigrant to America? As you recall the work which that man's iron will accomplished for England and for the liberties of the world, remember it was men of his convictions and of his training who came swarming to America at a time when he so nearly accompanied them. They became the fathers of our national life. They impressed upon our institutions and our ideals the life that made England under Cromwell and Milton the foremost nation of the world."

There were other elements of strength that came from the old world which added very materially to the character of the early settlers, men and women of the fire tried stamp who sought a place to build their altars to God. The persecuted Huguenots, the sturdy Dutch, and a mingling of other peoples who were animated by a kindred purpose and gave force to the motive power that was grinding out a high type of human government. Such was the character of the people who moulded our Christian ideals. How much we owe to the energy, the stability, the heroism, and the religion of our ancestors can never be estimated. Our one thought should be of the sacredness of the heritage that has been handed down to us, and how best to preserve the foundations so well laid.

The terrible war that is raging today is making our American people realize more and more the cost of our liberties, and calls to mind the enormous price our ancestral parents paid for the free

institutions and other sacred privileges of which we have not been over-appreciative. With tears and blood these forms of freedom were wrested from the hands of unwilling tyrants. Perhaps the great price paid helped to mould our Christian ideals as we are not prone to value that which costs us but little, nor to preserve those things that can easily be procured. It is high time for us to consider "What are the things that have made our Nation great?"

pages of Holy Writ comes the unmistakable evidence "Blessed is that nation whose God is the Lord." We surely can note as one of the forces that helped to mould our Christian ideals the value our forefathers placed on Biblical knowledge. The Bible was not lost sight of when the laws were made, the government established, nor the institutions founded. The Word of God had the foremost place in the school curriculum of those early times. The founders be-



ROBINSON'S PRAYER AT DEPARTURE OF THE PILGRIMS FROM DELPH HAVEN
From Strangers and Pilgrims.

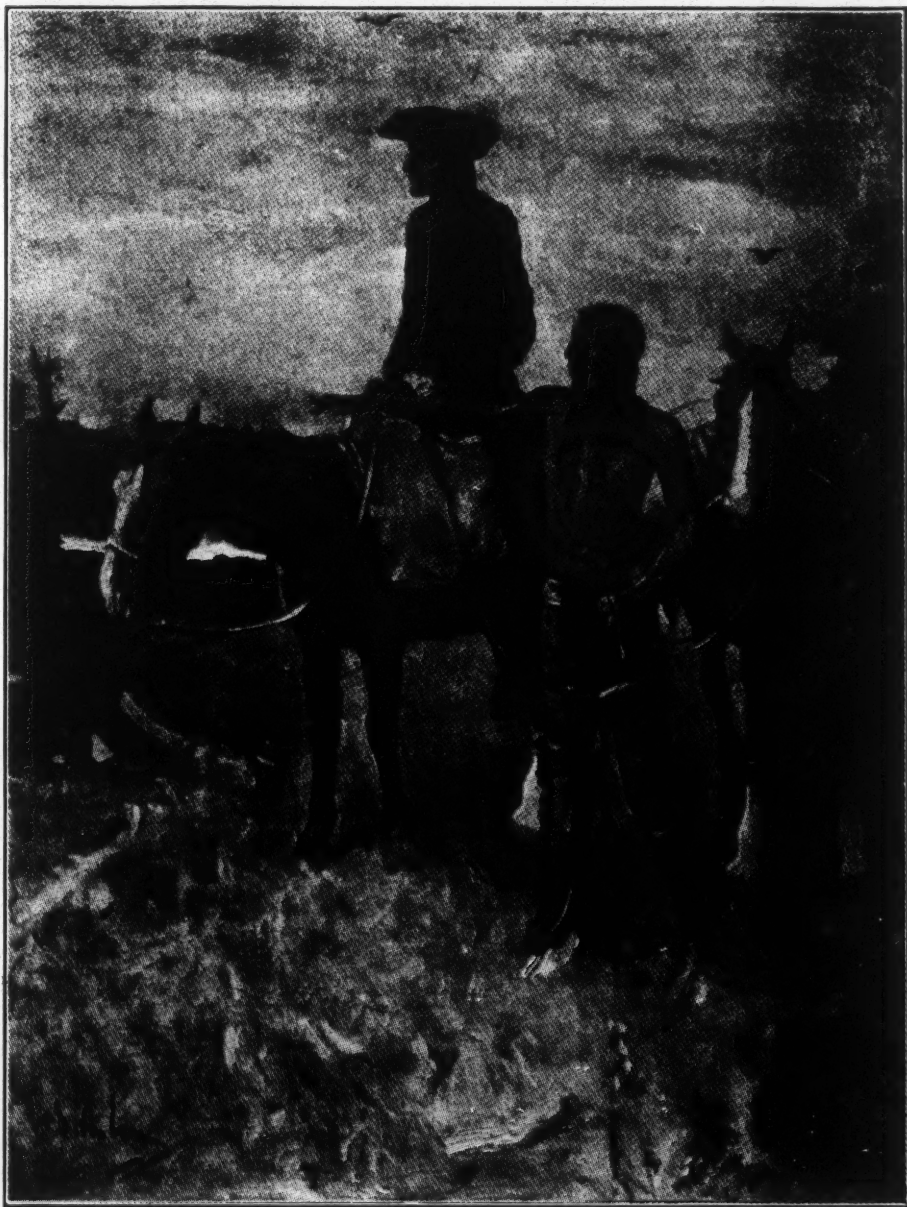
A noted English traveler and author comes to us with this testimony: "Religion is the supreme factor which chisels out the character of a people or a nation." Another careful observer affirms "Religion is the strongest pillar in our national life." Dixon in "American Life" gives us a thought for study along this line. "The Bible never casts a shadow. Its truth is light and life. Christian civilization owes its development to the Bible." From the

lieved that no education was complete that neglected the moral sense and the spiritual nature. Systems of education today differ radically from those prevailing in the plastic days of our country's shaping. This difference is due largely to the changed emphasis upon the ideals of education.

Today we find that the scientific, literary, physical, moral and perhaps the vocational ideals of education all rank in point of emphasis ahead of the



MARCUS WHITMAN—PATHFINDER AND PATRIOT
From the Statue on the Witherspoon Bldg., Philadelphia.



DAVID BRAINERD, MISSIONARY, AND HIS INTERPRETER ON
THE WAY TO PHILADELPHIA.

religious ideal, just the reverse of conditions in the early days. One very serious result of this change of educational ideals is that knowledge of the Bible is passing out of the lives of rising generations in America and many are growing up without religious training. The principle of entire separation of church and state—good as it is—has excluded in many instances the teaching of Biblical knowledge from the public schools. Hence that element of re-

No literature is considered so appropriate for the young men who are going out to face death on the battle field as the precious gospel of the Lord Jesus Christ.

In a recent number of the "Record of Christian Work" this interesting item of news appeared: "An order for 130,000 Gospels has recently reached the National Bible Society of Scotland from the Hungarian Reformed Church to be sent to the Hungarian prisoners in



THE FAREWELL MEETING ON THE DECK OF THE SHIP

'The last hour has come, the wind is fair * * * the beloved pastor is with them, they kneel upon the deck, and he offers once more a prayer, with tears upon their cheeks, they bid each other farewell.'

From Strangers and Pilgrims.

ligious instruction valued so highly by our forefathers, and still considered by the church of the greatest importance, holds but a subordinate place not only in our public schools but, too, frequently in the so-called Christian schools and colleges. There is, however, a brighter aspect upon which we can look. At no time in the history of the world do we find more activity in the distribution of the Word among the people than today.

Russia. This is the largest order for the Holy Scriptures ever given in Hungary, and yet Hungary and Scotland are locked in bitter civil warfare." At no time has the Bible school been better equipped with teachers, helps and opportunities for study of the Scripture, nor had a larger army of boys and girls and men and women meeting Sabbath after Sabbath for the study of God's Word.



THE LAST SABBATH AT PLYMOUTH (ENGLAND)

Another force that helped to mould our Christian ideals was the part the gospel ministry played in the laying of the foundations of our government. Emerson said, "The pulpits of New England were the fountain of American liberty. The Puritan preachers destroyed the divine rights of kings and became the prophets of civil and religious liberty." Foremost among the means for instructing and inspiring the people in that day were the pulpits and their ministrations. In those days there was not such an abundance of books and periodicals as we have today, and the people looked to the minister for guidance not only in things spiritual but for the presentation of such principles as would inspire the people to live righteously and walk uprightly before their fellowmen. Quickly following the founding of a colony came the church. Then came the school. Often the minister and the school master were one and the same, that the youth of the parish

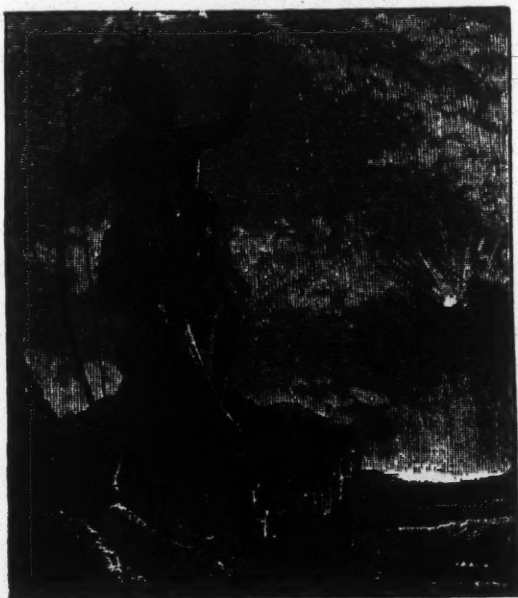
might not be deprived of an education. The facts are that the church and the ministry have planted and nurtured in their early days nearly all of the great educational institutions of our land. The debt of education to the Gospel ministry and the practical working force of the church is immeasurably great.

Our great Justice David J. Brewer once said that he never listened to the most obscure preacher without getting some truth worth while. The educational value of the sermon to our boys and girls in the present days as in the days gone by should not be overlooked. The youthful mind that comes under the influence of the preached word week after week goes out into life better equipped with powers increased for any work that is given him to do. The Junior Society is good, the Sabbath School is better, but even the readers of our Magazine may need the lesson taught by the early settlers in the moulding of the Christian

Ideals of our boys and girls by the weekly sermon.

SKETCHES OF FOUNDERS OF GREAT MOVEMENTS.

Ever since the world began great men and women have crossed the stage of time and will be crossing until the curtain drops and time shall be no more. Men and women who were mighty in thought, in word, in deed, in sacrifice, brilliant men, god-fearing men, kings among men, philanthropic women, consecrated women, queens among women. Men and women with a vision of some great work that needed to be done for the uplift of humanity and the glory of God.



SIGHT OF THE FIRST SHIP

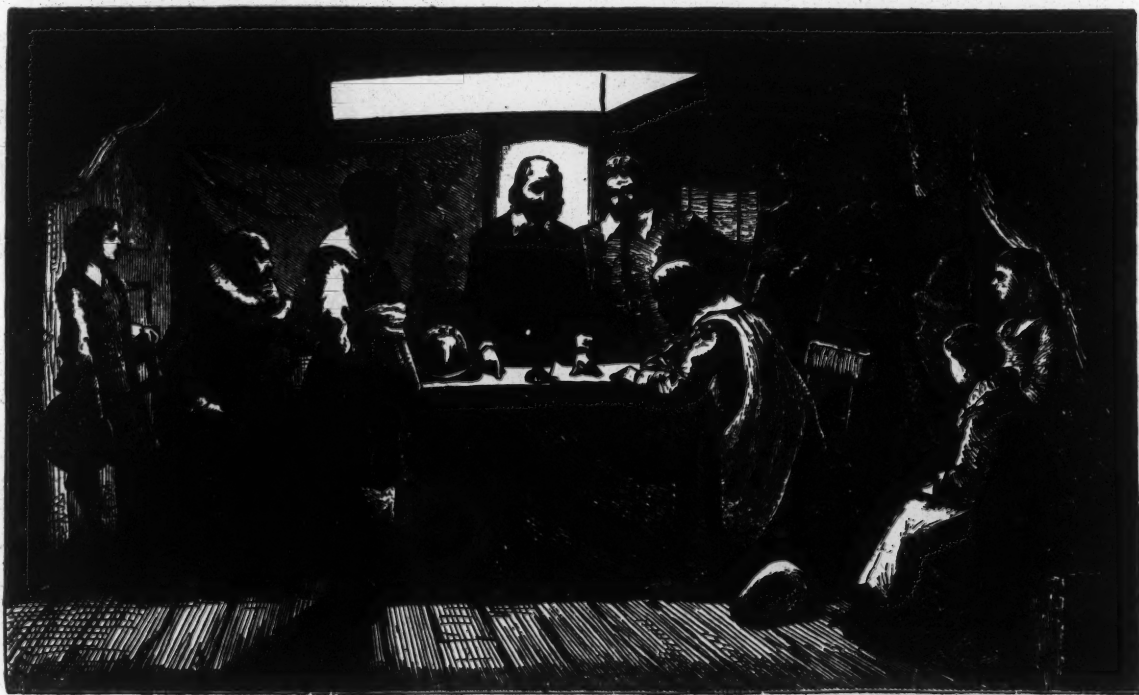
A Lincoln, a Carey, a Moffet, a Frances Willard, a Clara Barton, a Mary Lyons and others of the prophetic type who seemed to grasp the great needs of humanity and set themselves to the accomplishment of the immense task necessary to meet the need. In our Home Mission Study for this month our attention is called to some who have founded great movements and stood for religious principles at an enormous cost

of time, of energy, of means, even life was not "counted dear" that the work might be accomplished, and that the people of their day and generation might be freed from the shackles that bound them. The chief great missionary name we find among the New England colonists was the one who was truly named the "Apostle to the Indians," John Eliot. When the English Separatists, the ancestors of the modern Congregational Church came to the New World Soil, they brought with them their own preachers of the Word. The church was the centre of their community life, hence there was little need of missionary work among them. But it is a place notwithstanding where a Missionary Milestone should be erected for here they came in contact with the Red Man and the colonists were not without concern for the souls of these people.

The Charter of Massachusetts states that it was the principal aim of the plantation to "win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind, and the Christian faith." Before the coming of John Eliot from England in 1631, some attempts had been made to teach the Indians. The most successful of which was that of Thomas Mayhew and his son on the Island of Martha's Vineyard, where a settlement of "praying Indians" was established. It was left, however, to John Eliot, the noted Puritan, scholar, and linguist, to accomplish mighty results and found a movement for the civilizing and Christianizing the natives of this country. He was born in England in 1604, trained in a Christian home, educated at Cambridge, taught in a grammar school in Essex of which the noted Thomas Hooker was principal. It was during this period he consecrated

his life to God's service and decided to become a preacher. Being a non-conformist, he soon found he must leave England. He landed in Boston in 1631. After a little time he became pastor in Roxbury where he preached sixty years at a salary of about three hundred dollars a year. All his missionary work was done in addition to his regular pastoral duties. At Roxbury he frequently came to the village to sell articles of their own making. Eliot

fields, build themselves houses, spin and make garments, plant gardens and orchards, and through his appeals for aid there was founded the "Society for the Propagation of the Gospel in New England." From this time onward larger plans were laid for the civilizing and Christianizing of these people. In the next thirty years, fourteen settlements had been organized by Eliot, and besides his arduous labors in pastorate and among the Indians, he labored for



SIGNING THE AGREEMENT

Thus it reads: "In the name of God, Amen. Solemnly and mutually, in the presence of God and one another"

learned the language from a young Indian who was a servant in an English house. By his help he translated the Commandments, the Lord's Prayer, and many texts of Scripture. He began preaching to the Indians in 1646. Once a fortnight he met with them, taught the children, answered their questions, preached and prayed with them. The result was they forsook their old forms of worship, prayed in their families, and desired teachers for their children. The missionary taught them to enclose their

forty years in translating and publishing a Bible in the Indian language, and trained young natives as preachers. When nearing the end of life's journey he said: "My age makes me importunate. I shall depart joyfully may I but leave the Bible among them." The darkest page in the story of his life and work was the overthrowing of most of the Christian communities during "King Philip's War." After the war Eliot gathered together the remnants and tried to re-establish them, but only

four of the villages remained. He died at the age of eighty-six, beloved by the Indian people, and an inspiration to missionary life throughout Christendom.

Our author gives us not only these facts but others, and we would gladly linger longer with this interesting character, but we must pass to another notable personage in history, that figures not only as a founder of a great movement in the religious world, but as a distinguished statesman, Roger Wil-

Bay, and in 1633 was made pastor of Salem congregation. His doctrines, however, soon proved unacceptable to the ministers who ruled the colony. He declared the Church and State should be separate, and men should be allowed to believe as their consciences dictated without interference of law. He was, in fact, one of the first apostles of religious toleration, a mind a century ahead of even the earnest thoughtful Puritans. Another proof of his fore-



SIGNING THE SOCIAL COMPACT.

“This important document which was the birth of popular constitutional liberty was signed by all the men.”

liams. This truly remarkable man was a Welsh minister who came to America in 1631. He was originally a clergyman of the Church of England. Becoming dissatisfied both with the doctrines and the government of that church, he determined to remove to the then infant colony of Massachusetts. At that time he was a Puritan and had not yet publicly announced his doctrinal views, which later planted the Baptist name and faith in the New World. At first he was very welcome in Massachusetts

sight was his announcement that the only way settlers could honestly acquire lands in America was by purchase from the original owners, the Indians; and that neither the king, nor the Virginia Company, nor any other English power had the right to grant lands in this country. As Williams refused to be silenced, he was banished. To escape being sent by force to England he fled into the wilderness in the dead of winter. The Indians knew him as a friend for he had already preached

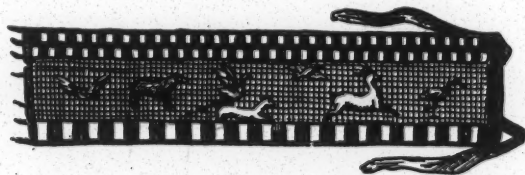
among them. They protected him—his “ravens in the wilderness” he called them. In the following spring Williams



KING PHILIP

with five followers went southward into the land of the Narragansetts, preached among them and formed a little settlement which in gratitude to God for his preservation he called “Providence.” Following his announced doctrines, Williams purchased the land of his settlement from the Narragansetts and allowed religious freedom within its limits. Naturally Providence became the refuge of all whom the stern bigotry of Massachusetts sought to persecute. Later Williams secured a charter from England, allowing this and other settlements in their neighborhood to form a single colony, making whatever laws they saw fit. Among those who took refuge in Rhode Island were a number of Baptists, whose opinions on many points agreed with those of Williams. In 1639 he was baptized according to their custom, and afterwards baptized twelve others, thus founding the first Baptist Church in the new world.

Our readers will find a broad field of study in the planting of the Dutch Reformed Church in those early days by the coming of the Dutch from Holland. You will also find much of interest in the study of the work among the Moravians and their leaders, Christian David and Count Zinzendorf who labored so earnestly with the aid of these faithful followers of God to give the Gospel to the Indians; and the founding of the first Lutheran Church by the Swedes in Delaware; the beginning of



KING PHILIP'S WAMPUM BELT

the German Reformed and the United Brethren in this country, the educational and missionary work done in those early days; and you will, I am quite sure, find interest in the first organization of the Church of Christ according to the Presbyterian order in 1718 in what is now New Hampshire, and at a



ROGER WILLIAMS BUILDING HIS HOUSE

place called Derry; and to trace our own denomination back to the beginnings of the Associate and Associate Reformed Churches in this land and the brave

pioneers who have given us our blessed heritage.

1. What are some of the Christian ideals for which our nation stands?

2. What are some of the forces of evil that are endeavoring to lower our Christian ideals?

3. Can you name ten founders of great humanitarian movements in America?

4. Who among our own ministers in the years gone by did foundation work in the home mission fields?

5. What events in church history are associated with the founding of the Associate and the Associate Reformed Churches?

6. What are we doing as a church for the salvation of the Indians?

Junior Study—"Bearers of the Torch"

CHAPTER THREE

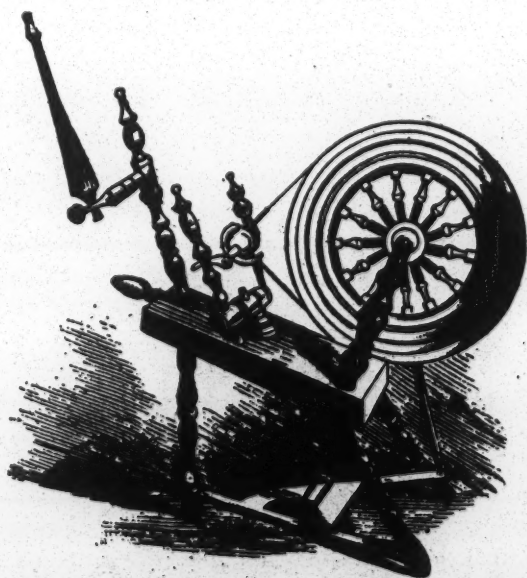
BY MRS. T. C. ATCHISON, LAWRENCE, MASS.

Scripture Lesson—The Little Syrian Maid. 11 Kings 5:1-14.

We are wondering if there is a single boy or girl in all our Junior Societies who does not own a Bible. If there is, we are quite sure there is one in the home in which such an one lives from which he or she can read the beautiful Bible stories found therein. This les-

son for the Juniors tells of a time when there were many boys and girls in this and other lands who did not have a Bible and could not get one even for money. It was not so very, very long ago either, only about the beginning of the nineteenth century. It was after the Wesleys and Whitefield, about whom we studied in our last lesson, had by their preaching and teaching made many people have a desire to do right and to be able to read the Book that would tell them how to live and how to die. Thousands had learned to read the Word of God by this time, and longed to do so, but no Bibles could be gotten, or only a very few, and these were very costly. It was just a little maid God used to help meet this great need, just as He used the little Syrian maid in the olden time, and just as He can use boys and girls today who try to do what is right.

As the story is told: "Just at this time away over in a little village in the mountains of Wales a small girl was trudging along to school, for the minister of that village had opened a school where the children were taught to read the Bible in their own Welsh language. Mary quickly learned to read the Bible and to love its beautiful stories, but she had no Bible of her own. Welsh Bibles



OLD FASHIONED SPINNING WHEEL
IN PILGRIM HALL.

It may, for aught that is known to the contrary, be the identical one at which Priscilla presided when the messenger of the redoubtable Captain Standish, to whom she put the memorable and pertinent question: "Prither John, why do you not speak for yourself." Hence forward he visited for himself and in due time Miss Priscilla Mullen became Mrs. John Alden.—From Plymouth and the Pilgrims.



THE PILGRIMS' FIRST "MEETING HOUSE"
 "They Ridigly Kept the Sabbath"



GUTTENBERG'S FIRST PROOF.

One day Guttenberg shows the gold-smith his first proof, there it is each letter as perfect as if done by a pen.

were even more scarce than English Bibles in those days, and the little girl's father was a very poor man. But a relative who lived two miles away had one, and Mary Jones, then ten years old, trudged often over the four miles to read it, and as she tramped sturdily along one day, the thought came to her, "Why not earn some money and buy a Bible for myself? I will." So she began to earn money. It was slow work, for she was paid very little for her labor. She kept this up for six years. Then she thought she had enough money to pay the price of a Bible. But where could she find one? One day she heard that a minister at Bala had some Welsh Bibles for sale. Bala was twenty-five miles away and mountains towered between, but what of that? Could she not walk and climb? So one day she, carrying her hard-earned money, fared forth

and crossed mountains and valleys. At last, late at night, she reached Bala, and the minister's house was all shut up and dark. Happily a light twinkled in another house where lived a good elder and his wife, who gave her kind shelter and food, and in the morning the elder, having heard her story, took her to the rectory where he repeated her story to the minister. And what do you think the minister told her? Why that he had



EARLY SWEDISH CHURCH

disposed of all his Bibles. Think of it! Six years of hard work and eager hope, and at the end the long, weary tramp, and then suddenly her bright hopes dashed to the ground and her great longing disappointed! This was too much for her. Poor Mary cried as if her heart would break. The sight of her sorrow and despair was also too much for the minister. He had a Bible he was keeping for a special purpose. He gave this to Mary, and now the long twenty-five miles seemed as nothing as the happy girl sped home with her treasure."

If the one who gives us this interesting story had stopped here we would say it is a good story for the Juniors. It will teach them to value their Bibles, to be brave and willing to do hard things, and to keep right on with any noble undertaking until it is accomplished but there is more to tell. When the minister from whom Mary purchased the Book went to London he told a

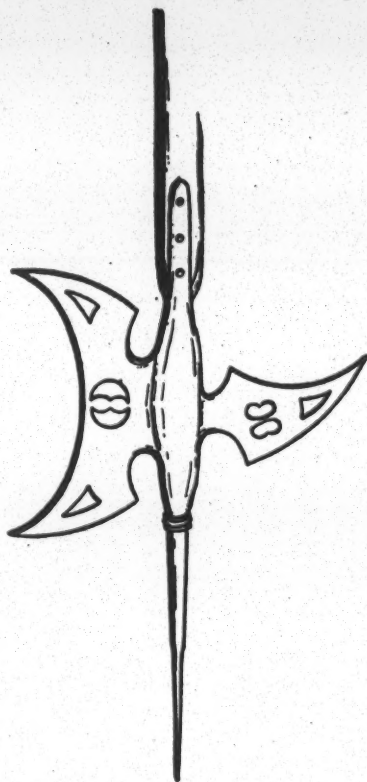
company of Christians about Mary's love for the Bible, her six years labor to buy one, and her grief and disappointment when she found all were sold and he just plead with those men that a society be formed to supply more Welsh Bibles. It was not only Welsh Bibles that were scarce, and one of them exclaimed: "If for Wales, why not for the whole world?" and soon after the great British and Foreign Bible Society was formed and after that Societies in France and Germany and America. Even this was not the end of the story of one little girl's love for the Bible. It never can end, but goes on and on as the work of the Bible Societies is growing all the time. The Bible is now printed in more than five hundred languages and dialects, and more than four hundred million copies have gone out from the presses of these Bible Societies.

The first great work of "Home Missions" in this country was done by these



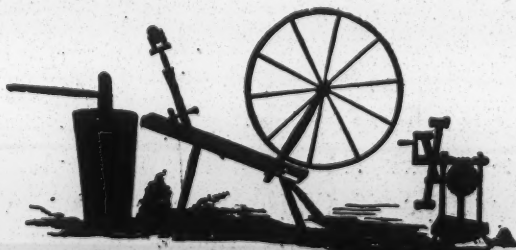
JOHN ELIOT AMONG THE INDIANS.

societies when they sent out men and Bibles with instructions to put the Book into the hands of every family in our



PILGRIM HALBERD

country, especially in the destitute places in the South and West. These bearers of the torch carried the precious message to all kinds of people, and the roads o'er which they travelled were not always smooth and shady. There were mountains to climb, and streams to ferry, and desert sands to cross, yet they hastened on, opening up the way for the missionaries who founded the Mission Schools, and taught the people how to read the Word of God, and how to work and make the most out of their meagre opportunities.



CHURN, WOOL-WHEEL AND HAND REEL

Our own beloved church has worked long and valiantly to give light to the Freedmen of the Southland, and among the mountaineers in more recent years. There are many boys and girls who have been given "a chance in life" through its gracious ministries. May our prayers follow them as they go southward bearing the torch and lighting many



JOHN ELIOT—Apostle to the Indians.

"He was a Puritan of Puritans"

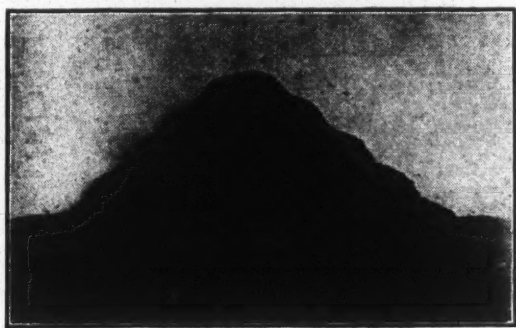
other torches to brighten the way for those who are still hidden away in the darkened sections of our Sunny Southland, yet without the sunshine of the Gospel story.

1. How many mission stations have we among the Freedmen?
2. What is being done for the boys and girls at Frenchburg?
3. How many mission workers among the Freedmen?
4. When was the first mission among the Freedmen started by our Church?
5. Give the names of some of the workers who have done valiant service among the Freedmen and Mountaineers?

A VISIT TO SOME EGYPTIAN MONUMENTS CONNECTED WITH BIBLE HISTORY.

BY MRS. DAISY G. PHILIPS, LUXOR, EGYPT.

TODAY AS I stood in the great tomb of Amenophis II and looked into the face of the ancient king whose mummy has been lying there in its granite sarcophagus for over three thousand years, strange thoughts stirred within me. Too frequently we practical



The Shep Pyramid near Cairo, Egypt. The Oldest Monument in the World.

and unromantic Americans care all too little for the influence of the past. The world criticizes us for this—we are too utilitarian and no wonder, for ours is a new country with no great wealth of history and tradition as yet. But today the past has gotten a new hold on me. As I descended into the “silent halls of death” and walked along through the corridors, galleries, and chambers, all decorated with mural paintings to represent the obsequies of the dead, the remoteness of it all took hold of me with a mighty force. There lay the impressive, shrunken mummy of the king himself in the main chamber of the tomb. His father Thothmes III. has been described as the Alexander the Great of Egyptian history, because of his military achievements. He also erected many monuments, among others the obelisks which stand in New York, on the Thames Embankment, and the one at Rome. His

son inherited his father's taste for conquest, and is said to have led his armies as far afield as Nineveh. He was a cruel man. One would scarcely imagine it to look on his face now, but he has told us that he killed seven kings with his own hand, and after killing them, fastened them to the prow of his ship and brought them to Egypt and right up to Thebes, the ancient capital. Six of these he hung outside the city walls and the seventh he sent on to Nubia to terrify his enemies.

In a small side chamber of the tomb lie three dust-whitened mummies as the electric light was flashed on to these, a shudder crept over me that I can feel yet. These are the conjectured mummies of the king's household, possibly the queen and her children. Everywhere in mural paintings is pictured the serpent. In one place a serpent of three heads is bearing the soul of the king to the underworld. The king is represented in the presence of Osiris, god of the Underworld, Isis, his wife, Horus, their son and various other gods. In another place is a row of beheaded captives. One wonders if they are the seven kings that Amenophis slew with his own hand. To give one an idea of the remoteness of this king, it was his great, great grandfather, Aahmes, who drove out of Egypt the Hyksos kings, who in all probability were occupying the throne at the time of Abraham and Joseph. It is only natural that Abraham, a Bedouin prince, should seek refuge in Egypt when the sovereigns of that country were Bedouins. It is also likely that these shepherd kings would befriend Joseph

and elevate him to power. Tradition tells us that Joseph was in power in the reign of Apepi, the last of the Hyksos kings and while there is little if anything to substantiate this tradition there is nothing against it. The synchronism of Egyptian history is most difficult, owing to the lack of any calendar during the early dynasties. Events of history were dated according to the reign of the king.

In Genesis 12:2 we read, "And there was a famine in the land; and Abram went to Egypt to sojourn there; for the famine was grievous in the land." Professor Rawlinson thinks that "there were granaries and storehouses, and an old established system whereby corn was laid up as a reserve in case of need, both by private individuals of wealthier classes and by the kings. There was among the highest officers of state 'the steward of the public,' whose business it was, when famine pressed, to provide, so far as possible, both natives and foreigners, alleviating the distress of all, while safeguarding, of course, the king's interests." He gives as his authority for this Genesis 47:13-26. But if we go back to Genesis 41 we see that Joseph was undoubtedly the originator of this system under God. The Pharaohs had never thought of it, (verse 39). In various places of Egypt are ruins said to be remains of these granaries. In Assiut are rock-cut chambers in the side of the mountain and at Thebes in the enclosures of the great Ramasseum Temple are mud-brick chambers which tradition says were built by Joseph. However, I have been unable to verify this.

In the first chapter of Exodus we read, "There arose up a new king in Egypt which knew not Joseph." This new king is usually thought to be Ramases

II, whose long reign of sixty-seven years has left more monuments to Egypt than any other king. During the first part of the reign Ramases was associated with his father Seti I, and as the oppression continued for some eighty years (see Exodus 2:1-3, and 7:7) it is likely that the older king instituted the scheme for crushing the Hebrews by hard usage. He it was who put taskmasters over them and made them serve as slaves



HYPOSTYLE HALL, KAMAK.

though they had been treated as friends by former kings who had given them the fertile land of Goshen skirting the Southwest edge of the Delta.

The monuments left by Seti although not as extensive as some are among the finest that Egypt boasts. There is the Temple of Abydos dedicated to Osiris with sanctuaries for seven of the principal gods of Egypt. Every time one

visits the ruins of the architectural gem he is impressed by the delicacy of the mural-reliefs, the colorings of which are wonderfully preserved. This temple contains the famous gallery of the kings which has been of great use to Egyptologists in placing some of the lesser kings. The list of the catouches on the wall begins with Menes and, with but few omissions, ends with Seti I.

The greatest of all Seti's works is the great hypostyle or pillared hall at Karnak. It must be remembered that this greatest of all buildings on the face of the earth was constructed and added to by the kings of many generations and the hypostyle hall is but a small part of the whole temple, yet it is the greatest part. How can one describe this hall? Although we live less than a mile from the temple and visit it often each year, yet the impression it makes on one constantly deepens. The weird beauty and grandeur of the place by moonlight is simply enchanting. It seems at times to be a thing not made by human hands. Seti's hall is 330 ft. long by 170 ft. broad. Surrounded by its walls and pylons it covered 88,000 sq. ft. It was supported by 164 massive columns, a great number of which have been restored. The hall is divided into two parts, the central aisle being divided by twelve columns 66 ft. high and 33 ft. in circumference, each topped by its shapely lotus flower capital. Each wing beyond the central aisle in supported columns is 42 ft. high by 27 ft. around. The effect of the *tout ensemble* is that of a gigantic forest. "The roofs and pillars and walls were everywhere covered by painted bas-reliefs and hieroglyphics, giving great richness of effect and constituting the whole building the most magnificent on which the eye of man has ever rested."

Not stopping at Seti's mortuary temple which lies in a direct line across the river from the great temple of Karnak we go to this tomb which I have



SETI I BEFORE HORUS.
TEMPLE OF ABYDOS.

just visited today. This is the grandest tomb in the valley of the Tombs of the Kings and it needs only the mummy of the king which now reposes in the Cairo Museum to make it more impressive than the tomb of his ancestor Amenophis II. One who knows the Temple of Abydos immediately recognizes that the bas-reliefs here are the same as at that temple. Someone has said the rock tombs are "gorgeous palaces, hewn out of the rock, and painted with all the decorations that could have been seen in palaces." Today I was impressed more than ever by the size of this tomb which is a succession of galleries, stairways and chambers. To give you an idea of it, it

contains three pillared halls, a large saloon with arched roof, six smaller chambers, three staircases and long corridors, all ornamented with beautifully colored bas-reliefs. "The further you advance into the tomb the deeper you become involved in endless processions of jackal-headed gods, and monstrous forms of genii, good and evil; and the goddess of Justice, with her single ostrich feather; and barges carrying mummies, raised aloft over the sacred lake; and mummies themselves; and, more than all, everlasting convolutions of serpents in every possible form and attitude—human-legged, human-headed, crowned, entwining mummies, enwreathing or embraced by processions, extending down whole galleries, so that meeting the head of a serpent at the top of a staircase, you have to descend to its very end before you reach his tail." While we were studying all these mural decorations the Moslem guide said, "Poor people. The Christian knows God, and the Moslem knows God, but these people did not know God and had to worship serpents and idols." God said to the Israelites, "defile not yourselves with the idols of Egypt. I am the Lord your God."

Ramases II, the Pharaoh of the oppression, was the greatest king of Egypt. True, from his time on the power of Egypt's kings began to wane. His reign was not marked so much by military exploits as by the arts of peace. He built the great cities of Ramases and Pythom whose ruins may be seen today. He built a great wall on the eastern frontier to protect Egypt from her enemies. This in itself was a confession of weakness. He constructed a canal uniting the Nile and the Red Sea, but above all his other work stand out his great monuments, halls, temples, statues, and obelisks which may be seen the

length and breadth of Egypt from the sea to Assuan (the ancient Syene of the Bible) where his name goes as far as Abu Simbel. His monuments take the form of immense statues of himself, one of the largest of these known as the Colosus of Ramases II is in the Ramasseum on the west bank of the river at Thebes. On the pylon and walls of this temple may be seen a pictorial description of the war with the Hittites at Kadesh, which seems to be one of the chief wars waged by Ramases as there are many other descriptions of the same one.

Rawlinson says of these statues of Ramases, "Look at them, and remember that you have here portrait-statues of one of the greatest of the kings of the Old World, of the world that was old when Greece and Rome were either unborn or in their swaddling clothes; portrait-statues, moreover, of the king who, if either tradition or chronology can be depended on, was the actual great oppressor of Israel—the king from whom Moses fled, and until whose death he did not dare return out of the land of Midian."

Unfortunately the tomb of this great king has long since been destroyed, but his mummy may be seen in the Cairo Museum. As one looks at the shriveled form lying in state it is difficult to realize that it is the body of him in whose household Moses was reared.

Ramases II was succeeded by his son, Menephtha or Merenptah, whose short reign was marked by two great events. The first was a combined attack of some eight tribes upon the Western frontier. With much difficulty these tribes were defeated. But it is with the second event we have to do, that of the Exodus of the children of Israel from Egypt. Menephtha was a boastful coward. During the war above mentioned he shut

himself up within the walls of Memphis, and after levying an army, he refused to lead it against the enemy, all because he saw in a dream the figure of his favorite god, Ptah, standing so as to prevent his advance, who said to him, "Stay where thou art and let thy troops proceed against the enemy." After all this

in an inscription, because it alone affected Pharaoh.

Only a few of this king's monuments remain, the chief being his tomb in the royal valley. This tomb is interesting because of the great granite sarcophagus lid in the form of a reposing statue of the king.

Now, some of our readers may raise the question: Was not Pharaoh drowned in the Red Sea? The account in Exodus does not say so. It is true that in Psalm 136 we are told that God overthrew Pharaoh and his host in the Red Sea. This may be the way of telling of the king's thorough defeat, without his actually being present with his hosts. This would be in keeping with his cowardly character. On the other hand, if Pharaoh was really drowned his body may have been rescued and buried. The rough inscriptions on the bandages of his mummy, some think, indicate a hasty burial.

Passing from the eighteenth dynasty to the twenty-second we find Sheshonk I (Sheshak of the Bible) the great king of his dynasty, who in the fifth year of Rehoboam captured Jerusalem. This dynasty was of Libyan origin and their capital was at Bubastis, the Pi-beseath of Ezekial 30:17. An inscription on the south wall of Karnak temple celebrates the victory over Judea. Sheshak is represented as holding thirty-eight captives by the hair of the head, and threatening them with an uplifted mace. Again he is depicted as leading captive one hundred and thirty-three cities or tribes. Among other places mentioned is the field of Abram.

The capital of ancient Egypt was moved from time to time according to political circumstances. We find a number of these mentioned in the Bible.



SARCAPHAGUS LID.
TOMB OF MENEPHTHA.

cowardice he erected monuments to commemorate his own victory. He says, "Lo, I vanquished them. I slaughtered them, making a spoil of their country." It does not take a far stretch of imagination to identify this king with the Pharaoh who said vauntingly to Moses and Aaron, "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Read for yourselves again the story of the plagues of Egypt, the last one of which is said to be mentioned



EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

"LITTLE ORPHAN MARY."

"Please, oh, please, don't leave me," wailed poor little Miriam in the wierd minor tones of her native language. "Stay right there or I'll drown you in the canal," came the answer, uttered in hoarse weary tones by her mother, quite untouched by the child's misery.

Poor little Miriam, wandering and crying in the street was soon lost. Her mother, since she was only a girl, and had lost one eye, considered her useless and only a burden; so she left the poor little tot there in the street to fare as best she might, among the trams, the carelessly driven carriages and an unheeding surging populace, intent on their own pursuits.

More fortunately for her than for hundreds of orphans or orphan-like children of Egypt, some kindly disposed person took her to the Fowler Orphanage, and there secured a place for her as an orphan.

Miriam is now eight years old. She loves her Christian discipline in her adopted home. In spite of her poor eyesight, she has responded to the efforts in her behalf, and has learned many useful household arts. Now that she is almost old enough to work, earning a very small sum, her mother has tried to take her away, but little Miriam fears and even hates her people, and repulses their every advance as well as she might.

We trust that this little glimpse of little Miriam's life may reach someone, in a far away land, who can understand the warmth of feeling and yearnings of a poor befriended orphan, or someone whose heart would be touched to hear her simple sweet prayers of praise and thanksgiving to her Maker for her de-

livery from the perils of the streets, and for her daily though scanty provisions of food. And we trust that this someone, through this understanding and fancied hearing, may with generosity be influenced to make possible Miriam's continued stay under Christian influence, instead of going out to face the unthinking world alone, in order to make a place for some more helpless orphan.

CONFERENCE FOR BIBLE WOMEN.

For the past six years we have had our Conference for the Bible women in the Assiut Girls' Boarding School during the winter vacation. This year we are trying out a different plan, having instead local conferences in different centers, Luxor, Assiut, Cairo, Zagazig, Tanta and Fayum. Although these local conferences have been instituted from motives of economy and to relieve Assiut of the big burden, yet we are hoping that even more good may be accomplished by the smaller conferences. The leaders can get into closer personal touch with the Bible women and the women can be treated more as pupils in a school, and thus retain more of what they hear.

LUXOR CONFERENCE.

We met in the missionary's residence, the meetings being held in Dr. Philips' study. I considered it a very great privilege to be present and to help in the studies. I think I can say that the heart of the Luxor Conference was the studies in the First Epistle of John conducted by Dr. Philips. He is a master in the art of teaching the Bible and has already made strides in the giving of Bible studies in the Arabic language. It was a very real delight at the closing meeting of the Conference to hear the various ones testify of the impetus that

had been given them towards Bible study, and many questions were asked about how best to go about it. We missionaries are always impressed with the fact that our Egyptian workers have a knowledge of the Bible above the average, the reason of this because the Bible is taught as a regular daily lesson in the day schools of the Mission. But with all that, their knowledge is rather superficial—so when there is a desire awakened for a deeper knowledge of the wonderful Bible truths it makes us feel that Jesus Himself has been opening up the Scripture storehouse causing these heart-burnings—this is the feeling that I had at the end of our Luxor Conference.

In addition to the studies in I John; Dr. Philips opened the Conference every morning with a helpful devotional study in II Timothy. Then at the end of each forenoon I conducted an open Conference on the question, "Conversion, what is it?" We first searched our own hearts and lives to see if we were living up to what we professed, then we faced the question of leading the women we teach to Christ. The fact was emphasized that giving out the Word by teaching and preaching was only a fair beginning. The important thing is the real conversion of the souls we teach.

The three afternoons were full of profit as we reviewed our knowledge of the three subjects: "The love of God," "Marks of Christian love," and "The greatest of these is Love."

As we were a small company compared to the crowd which generally assembled at our annual conference for the Bible women when we met at Assiut, the burden of providing for the entertainment was not the big burden it always has been in Assiut. But even so I knew very well that it meant some planning and work on the part of Mrs. Philips and her faithful maid Semna (the daughter of a Moslem convert) to get dinner ready for twenty people every day. But it was done so very quietly and unobtrusively that it might have come Manna fashion. And I am sure that the Manna did not taste a bit more

delicious than the onions from the Mission House vegetable garden and the rice and "Melokhia" and other good Egyptian dishes.

I am sure if the Egyptian food the Israelites in the desert longed for was anything like those good dinners Semna cooked, I'd grumble too if I couldn't have a taste once in awhile.

We all voted the Luxor Conference a very real success.

M. FINNEY.

THE BIBLE WOMEN'S CONFERENCE IN ZAGAZIG.

For several years we have had our annual Bible women's conference for the whole of Egypt, in Assiut. Each year the attendance increased in number and the added expense of travel from the remote districts, together with the additional responsibility of caring for the women, forced the committee to make other arrangements. Therefore, instead of one large gathering, we have divided it into several district conferences. After having traveled to Assiut a number of times with the Bible women of our district, making the necessary changes in stations and trains, spending a night on the way; losing sight of the women while looking after their baggage, and losing sight of the baggage while looking after the women, arriving at our destination with nerves unstrung and head splitting, I cannot but exclaim, "O what a restful conference we had this year in Zagazig," September 26th to 29th.

The Bible women of Zagazig, and those preparing themselves for this work under the care of Mrs. Hart, occupy rooms built for this purpose on the roof of the Mission building, and in these pleasant rooms the fifteen workers and pupils of the Mansura and Zagazig districts were accommodated.

We were all present on the evening of the 25th, none of us having more than two hours' ride from our home. Everything had been previously arranged for our comfort, so it was a matter of only a few minutes after our arrival when each one knew her own place of assignment.

Each morning, from six to seven o'clock, Mrs. Hart kept the "Morning Watch" with the women, thus preparing their hearts and minds for the lesson which followed. From seven to eight we had breakfast; from 8:30 until about ten, Mr. Hart conducted a study on "Tract Conversion—What is it?" Then after a little breathing spell this was followed by a Bible study on the first Epistle of John which carried us through to twelve o'clock when the welcome sound of the dinner bell called us down to the Hart dining room where a good substantial dinner was served. We usually numbered from 20 to 25, filling one long and one short table. This was always a time of refreshing, socially as well as physically. I might say right here that the women supplied their own breakfasts and suppers in their own quarters, while the dinner was furnished free, and we all sat together.

At 2:30 we met in the church (first floor) and spent an hour in singing. Miss Thompson, of Cairo, who spent two days with us, assisted us materially in this, for many of the tunes in our new book are new and she set us right on those we did not know correctly. Then we had an address from 3:30 to 4:30, the pastor giving us the message on Wednesday and Friday, and Miss Thompson on Thursday. The subjects of these addresses were: "The Love of God," "Marks of Christian Love," and "The Greatest of These is Love." To these meetings the women of the congregation and others were given the privilege of attending and we had a good audience each day, and all seemed to appreciate the helpful and deeply spiritual talks on the Love of God, which was the motto of our conference.

On Saturday we spent the time from 6 to 8 in prayer and hearing testimonies of what the conference had meant to each one. Before noon we were all back in our homes, feeling that it had been good for us to be there, ready to start afresh in the work of teaching and living in accordance with what we had heard about love.

Mrs. Hart writes, that since the con-

ference she inquired from her women if they had any difficulties to settle (as those things will occur even in the best regulated homes) and they said, "No, how can we after hearing so much about love." Our evangelist in Mit Ghamr reports that our two women there returned to their home, filled with the spirit of love and with renewed zeal in teaching it to others; and we have seen a marked improvement in our teacher in Mansura. Surely "Jehovah's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear" our prayers. We feel that God was with us and we have a right to look for a large blessing.

ELLEN ADAMS WORK,
Mansura.

CHRISTMAS AT THE P. M. I. (1916).

It is an ill wind that blows no one any good and the late opening of school this term brought us an unexpected pleasure. It is our custom to close before Christmas so that the big commencement program will be off our minds and the one hundred and more boarders with their endless wants will be safe at home and we can enjoy the day in peace and quietness. But the German submarines delayed the American teachers and so we too had to wait and the term's work was not finished until the Thursday after Christmas.

Following the example of the good people of America, we decided to have a White Gift Christmas for the schools and it was no snow, so we gathered for the program on Sabbath morning under the shade of a big royal acacia tree in the school yard. And for a Christmas tree, we had a table, quite empty when the program began, but loaded with good things when the last class had brought forward its gifts. For several weeks the children had been saving their pennies and bringing in their gifts. One wee mite, whose thin little face and shabby dress told plainly the condition of the home, brought one day as her gift an egg and three pieces of candy. Some classes brought clothing, some beans and rice, peanuts and candy, and still others

brought baskets of potatoes or bread all covered with white muslin, while the most popular thing of all were big baskets of oranges and also sweet potatoes which the children love to eat.

The program was a surprise one, as each class was allowed to prepare whatever it liked, and although it was over an hour in length, not even the little folks sitting cross legged on the ground were too tired to listen to the very end. There were dialogues and songs and recitations and Bible stories and Bible verses and in closing we sang heartily the first verses of Psalm 29 to the tune of Hold the Fort. When we counted the offerings, we found that these 150 children had gathered over \$30 with which to make Christmas a happy day for others.

Presenting the gifts before the school on Sabbath was a pleasure but it did not compare with the joy of Monday, when we all started out to distribute them over the town. Miss Sofeya with a happy group of girls went over by the station, where she and three Volunteer Band girls hold weekly meetings and they distributed oranges to all the children in the long row of low houses and also gave testaments to the English soldiers of the Royal Engineer Corps which is encamped near by. Miss Esther and her class went to the hospital and every patient in the wards was given an orange. Miss Laya left her basket of good things outside the door of the Moslem house, where she holds her meetings as they had had diptheria and it was still dangerous to go inside. Miss Sabean was not allowed to take anything to her weekly listeners at the prison, so she helped the other classes and bought dresses for the children of the school servants. Miss Katy and her flock went away across the river to the Orphanage and emptied their well filled baskets there. Such joy as there was on the faces of the women and children we visited was ample return for the effort made in gathering the gifts. By noon the whole town seemed to know that something unusual was happening and we explained to those who did not un-

derstand that it was the birthday of our King. One of the small beginners, a boy of 5, was with me in one of the carriages and he expressed the feelings of us all, when he said most earnestly, "I never saw a Christmas like this in all my life."

ANNA B. CRESWELL,

Assiut.

A SABBATH AT THE P. M. I.

Although the Sabbath is a day of rest from some of the duties of the week, it is a very busy day in the lives of most of the missionaries. With us, at the P. M. I. the day must necessarily begin at an early hour as the chapel service, which the girls of the boarding school and the boys of the preparatory department attend begins at 8:30.

At 8:10 the first bell rings. This is the signal for a general rush to the office for collection money, to various lockers for hats and shawls, and lastly to the play-ground, where they all form in line for the short walk to the chapel. The girls occupy one side, the boys the other, while the teachers are scattered among them to keep order.

The song service which precedes the sermon taxes the vocal cords of the singers and the ear drums of the listeners to the limit, for with some the object seems to be not only praise but noise.

There being no regular pastor just now, while we await the arrival of Rev. Neal McClenahan, the pulpit is generally occupied by a village pastor who is apparently under the impression that to do his duty he must preach a long sermon. For to preach to the Assiut students is a great event to him (and he usually does his duty). As one man said, when it was gently hinted that a short sermon would be appreciated, "But won't they think I am shirking?"

Dinner is followed by a short rest until 3:30 when the girls of the Volunteer Band in company with the teachers go out to different sections of the town where meetings are held for women and children. These are in the poorer parts of the town and the room is often shared with the live stock of the family. Sometimes these meetings are partly given

over to a sanitary inspection also, and cards are given to those children having clean hands and faces and to the women who have made a noticeable improvement in their homes. These picture cards are guarded jealously by those fortunate enough to secure them, for often they form one bright spot of color and beauty in a dirty hovel, almost ironically called a home.

The girls who remain at the school study their Sabbath School lesson for the next week under the supervision of a teacher. After it has been prepared she reads them some suitable story.

Supper comes for the girls at 6:15. At 7:00 they all gather, the older girls in one room, the younger in another, for a prayer and praise service which is led by one of the teachers. This is a rather informal meeting and one which the girls all enjoy.

Our own mission service at 8:00 closes the day, and the teacher returns home tired, but happy if some brightness or some light, however small, has been brought into these dark lives who so need the "Light of Life" to guide them.

N. B.—The above was written by Miss Agnew, one of our short-term missionaries, who is teaching in the Girls' Boarding School, Assiut, Egypt.—M. F.

A VISIT TO UPPER EGYPT.

I have all my Mission life been a "Down Country" or "Delta" missionary. During my twenty-three years in Egypt I have but once been as far South to Upper Egypt as Luxor and that was some fifteen years ago.

When I was asked to assist at the conference for Bible women at Luxor I jumped at the chance to see our Mission field in those regions. It is an all night's journey on the train from Cairo to Luxor.

September is the time of the overflow which is a special feature of the Upper Country landscape. At day-break when I looked out and saw the sunrise glow on the water which covered the whole valley and saw reflections of mountain and palm tree grove in the water and the long dykes along which our train

creeped, and the mud villages dotted here and there like tiny islands in a great lake and people wading about to their waists and shoulders in the water, nearly always carrying a big bundle of some sort on their heads, making their way from one village to another, I understood the meaning and charm and inconveniences of the "overflow" as I had never before.

I reached Luxor at 9 a. m. and drove out to the new Mission House which has been erected on a corner of the Girls' Boarding School grounds. I fancy it is the most American looking house in the Mission and when I was met at the gate by Dr. and Mrs. Philips, if it had not been for the palm trees and some other Egyptian looking things, I could easily have imagined I was in the homeland, away out West somewhere, off from people. Then when we went up stairs and went out on the fine big veranda and looked across the wide river to the mountain at the foot of which nestle the tombs of the Ancient Egyptian kings and there in plain view stood the old statues of Mennon, I was brought back to the reality of where I was in Old, Old Egypt and in a spot where centuries have left their traces of monuments and temples.

I spent eight days in Luxor and of all that time only one short moon-light evening was given to these ancient interests among the ruins of the temple of Karnak in company with the Egyptian teachers and Misses Whiteside and Martin of the Girls' Boarding School.

The eight days were taken up with things of more vital interest. The conference with the Bible women, several delightful evenings with a class of fifteen interesting girls in the Boarding School in Bible study, a day in the school looking through the various departments, an afternoon with Mrs. Philips' splendid Young Women's Association Circle, a Sabbath day in church and Sabbath School and many hours in the in-between-times talking with Dr. and Mrs. Philips about all the different problems of the interesting Mission work in the Luxor district. They

feel the need of another missionary family in this district and as I talked with them I learned to appreciate their need. I hope that in the near future the Missionary Association will have enough missionary men at their disposal to give Luxor district the much needed second. Dr. and Mrs. Philips were full of plans for their winter's work on the new Nile house-boat "The Witness." We hope to have some news of this work for the "Correspondence Department" from time to time. I also spent some delightful hours with the ladies in the Boarding School, Misses Whiteside, Martin, Muntire, and Zwemer. Miss Whiteside is Superintendent of the school assisted by Miss Martin. Miss Muntire is matron of the Boarding Department and Miss Zwemer is the teacher of English and music.

We as a Mission are very grateful to Miss Carrie M. Buchanan for this Boarding School plant in Luxor which is meeting the needs of the village girls of Luxor district. It is a plain substantial building and everything is arranged so that the girls can be taught and at the same time live in the simplest manner. The ladies in charge of the school at present are to be commended for the love and spirit of the school. I had the privilege of leading chapel one morning and it was indeed an inspiration to speak to the large room full of bright faced Egyptian girls being prepared for lives of usefulness.

M. FINNEY,
Tanta, Egypt.

The following is an extract from a private letter written by Mrs. Philips from the "Witness."

"We had a good week in Assouan and are just finishing a good visit of four days here in Kom Ombo. We have been in one new village and Kamil, who is working with us, has been in several new ones. Mr. Philips made a move or two among the mobashereen (evangelists) and took Kamil from Edfu to work with us. I wish I would get a "special" so I could take a woman along. Of course with a woman there is the difficulty of

her board and keep. One has to have her right on the boat and not many specials are large enough to cover living expenses.

"We have had a few Moslems officials quite interested along the way. They have come to the meetings and to the boat."

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

In our India mission field, while schools open in August and the college a month or so later, most of our district workers cannot get started into their itinerating work until some time in November. Meanwhile they have plenty to keep them busy. The Sialkot Convention, coming towards the end of September, takes some time and attention from most of our missionaries, and a week or two of very strenuous work from some of them. For, while much valuable help is given by some members of other missions, the great burden of labor and responsibility falls upon our own. Then about two weeks after the Convention closes our own Annual Mission Meeting begins. Between these two, and following the last, come meetings of the different Presbyteries and it takes a week or so for everybody to get back into harness and regular work.

The Theological Seminary opened October 15, but as some Presbyteries had not yet met the full number of students admitted cannot be known. Prospects seem good, however.

After the long continued rainy season, as was anticipated, there has been a great deal of malarial fever, which continues to a considerable degree throughout the country. But owing to these same rains the face of nature is unusually beautiful. Trees, instead of being dust covered and gray are fresh and green and grass is abundant, and as a consequence cattle seem to be in good condition.

Prices, however, continue to rise, though compared with those in European and other countries, the India people have little cause for complaint, for,

though the times are hard, actual necessities are within the reach of even poor people. And some of us are learning that we can live without some of the "luxuries" in which we have indulged in pre-war times, such as rolled oats, cheese macaroni, biscuits, and other like commodities that coming from over the seas where they are not considered luxuries have increased from 50 to 100 per cent. in price during the past three years.

The Jhelum district missionaries are deploring the prospective losing of the railway to Bhon beyond Chakwal, an interesting part of their large territory, part of which is almost inaccessible. This railway was laid less than two years ago and was a great help in reaching that part of the district. It is now to be removed, if rumor is correct, the rails to be used elsewhere for war purposes.

A few days ago Campbellpur, Rawalpindi and Jhelum were visited by the Lieut. Governor of the Province and durbars held in these places for the purpose of encouraging the people and rewarding those who have made special efforts in securing recruits for the army. The Punjab has been highly commended for the help given in providing soldiers for this war.

E. F. S.

Very precious indeed, to us missionaries, are devotional days with which we always begin our Annual Mission Meeting. All come from their various mission stations and from the hills eager and expectant. Perhaps we never feel our kinship to and love for one another more than during these first four and a half days of our yearly gathering.

The meetings this year began Wednesday afternoon October 17, and continued through the Sabbath. The Bible Study "Prayer" by Rev. O. Crowe was most searching and helpful. Many of us were shown how small a part real adoration and worship have had in our prayer life and how the great Father heart of God longs for the expression of our purest, noblest, most unselfish love. We were led to see many an error and

omission in our side of this "Fellowship" life and to earnestly desire to be more faithful in our closet communion and in every other phase of our prayer life.

We were shown new visions of the world's harvest fields and their unmet needs. Our own work for the past seven years was made to pass in review before us and we saw there things to humble us and send us to the One Who gives new and clear vision of things. We also realized anew God's wonderful guiding through the years, and the abundance of the gathered sheaves. Several members brought us strong messages on faith. Again and again we were reminded of Abraham, of how he launched out and obeyed and believed and we, too, heard the call to larger faith and more abundant love.

Saturday, our day of prayer, was a very high day of the feast. How I wish you dear home friends might join us some year in this day of prayer! If ever the very heart of the Mission lies bald and bare before us and before God it is in a time like this. Our own needs, your needs, our own victories and yours, our work and homes and loved ones, our church and India and the world were all laid before Him. Truly this was a day of delightful communion with our God and with one another. The Sabbath morning communion service was beautiful and impressive. Here was fellowship not only in His joy but in His cross and sufferings. At evening vespers we thought upon and spoke about our friendship with Jesus Christ or rather His friendship with us. The devotional week closed Sabbath evening when Dr. M. M. Brown brought us a message of warning lest we for any reason leave our "first love" and grow cold. That the Spirit of the living God was with us and in us we could not doubt. Pray that our hearts may burn and glow and that Christ through us may shine and give forth light in the midst of all the darkness of this dark land.

Yours for India,
HAZEL BENNETT.

Annual meeting has just closed. It was a time of great pleasure to us all. We had looked forward to it with as much pleasure as we do to Christmas. It is the one time in the year when we all get together and we were a jolly crowd. There were eighty-five of us, counting the children.

The ladies were accommodated in the dormitories and class rooms of the Christian Training Institute. Most of the married people lived in tents, but a few stayed in the mission bungalow. We all had our meals together in the big tent. We housekeepers especially appreciated the work of the Entertainment Committee as we realize how hard it is to prepare meals at this time of year when provisions of any variety are so scarce.

The first four days were taken up with the Devotional Meetings. Some of us never hear a sermon in English in our own stations and what a treat it is at Annual Meeting to listen to some of our own ministers! Special meetings were provided for the children. Many of our children are in stations by themselves so have no Junior or Sabbath School classes to attend. So the children's services at Annual Meeting are a great pleasure to them. Miss Scott had charge of them this year; and she made it so interesting for them that our little girl did not want to take time to eat her meals for fear she would be late to the "Kiddies' Meeting."

After the Devotional Meetings came the seven hard days of business. They were indeed days of hard work for there were so many difficult and trying problems to be settled. The matter of Locations this year was very difficult as there were not enough men or women to fill nearly all the needy places. But the first half hour every morning and afternoon were set aside for praise and prayer, and through these God gave the help for the sessions that followed.

The business meetings closed at five o'clock each evening, and we all enjoyed the hour of exercise which came afterward, whether as partakers or as watching the others. Some played

tennis or badminton, and some of the men engaged in the more strenuous game of volley ball.

Each year during Annual Meeting one evening is set aside for a social evening. This year instead of having it just for ourselves it was decided to entertain fifty English soldiers with some sports and a dinner. They came about five o'clock and entered with great zeal into all the games. When it became too dark for more sports they all enjoyed hearing the selections on the Victrola. A good wholesome dinner had been prepared for them, such as most of them had not had since leaving their own homes. How they did enjoy it! But the coffee was the greatest treat of all. Many of them said it was the first they had tasted for three years. When the English people want to send their soldiers a treat, they send boxes of cigarettes, but I am sure our cups of coffee were as much enjoyed and did much more good. After dinner Rev. J. G. Campbell gave a talk on "Missions and what they are doing." So many English soldiers return home with the impression that Missions are not worth while in India. But after Mr. Campbell's talk to them I am sure they went away with a higher regard for Missions than they had held before. According to Barrack rules they left at nine-thirty o'clock. We were all talking over the success of the evening when we were surprised to see the four bridegrooms of the past year come walking in carrying four very pretty pink and white wedding cakes. Three of our energetic Mem Sahibas had planned a surprise for the bridal couples as well as the rest of us.

Annual Meeting of 1917 is history now and we are all back in our own stations, ready for the winter's work. The twelve days spent together were very helpful and pleasant to us all and we pray as we enter upon this year's work that it may bring forth much fruit for the Master.

JESSIE KNEFF HEINRICH.

SUDAN.

Mrs. T. A. Lambie, Editor.

SABBATH SCHOOL IN THE SHULLA LAND.

By Mrs. D. S. Oyster.

By special request this account, describing the first and only Sabbath School among the Shullas, is being written. As you read these lines please remember, friends in the home-land, that your interest, and your gifts, and your prayers, have made it possible to begin this work.

The Sabbath School at Doleib Hill has been in existence a trifle over a year, and it was begun at the request of three natives, who live on the mission compound. They came and said they did not want their children to grow up like animals, and they would be very happy if a class for children were begun, so that they would learn the "Words of God and the Songs of God."

The first Sabbath eight children came, and the average for the first six months was only four, but as their interest increased they began to invite children from the villages. The highest number which has attended on a Sabbath was twenty-five, and the average for the whole year was twelve.

At first they were afraid to come into the house, but an American ball or two, and an opportunity to play a few games of leap frog, proved to be an attraction, and they soon learned that their fears of entering "the house of the foreigners" had no foundation to them.

At first it was a little difficult to persuade these children to sit still, because that idea was quite foreign and strange to them, but now even the smallest ones sit quietly during the whole service. It is true that some of them had attended church services, but there they sit on benches within reach of their elders, who frequently bring their clubs in with them. In Sabbath School they all crowd as close as possible to the little folding organ—and when someone else is trying to crowd even closer it is such a temptation to pinch him! As new pupils come in it has been very interesting to notice

how quickly they discover the fact that no pinching is allowed; also that spitting is prohibited, and that no one is allowed to leave while the lesson is being explained. We meet in our screened porch, and the children prefer to sit on the floor rather than on chairs. This is a very convenient idea, because we would not have enough chairs to go around.

Not one word has been said about clothing, but those who come regularly all try to "fix up" a little. Quite often some of them go to the river first in order to wash their faces and hands. They are bright-eyed, and they are clever enough to see that the little foreign boy puts on a clean suit even though it may be patched. A good wholesome example is surely a powerful one, even though silent. One Sabbath a little, three-year-old urchin came, and his clothes consisted of a string of beads. He stood at the gate, afraid to come into the house, and when asked why he refused, the other children said, "He is afraid you will not let him come in, because he is without clothes." This statement gave a good opportunity to tell them that clothes will never admit one into the Kingdom of heaven—and that Salvation is offered free to those who truly believe. Another Sabbath two tall Nuer men came, who did not even possess a string of beads. They would not enter the porch, but they sat down outside, as close as possible to the screen, and they seemed to enjoy the simple service, even though they could only understand a few words.

Only once during the year did we fail to have a meeting. The cause was the death of a cow! Shullas do not possess time pieces, and the children are sometimes a little late in coming, especially on a cloudy day. This particular Sabbath most of the children appeared at the morning service in the church, and when asked why they did not come to Sabbath School they said they did not think there would be a meeting when anything important like the death of a cow took place! Thus another valuable opportunity presented itself—an opportunity to teach them that the death

of a cow, etc., would not keep Sabbath School from meeting, because God wants us to place Him first in our lives.

During the year these children have committed five Psalms, and have almost finished a sixth. Sometimes the girls are pitted against the boys in singing verse about, and it does one good to see how hard each set tries to sing better than the other. On days when they do especially well in singing and in reciting their lesson they are permitted to sing one of the Psalms with the aid of a cornet!

Three of the children are now willing to lead in prayer, which is quite a step in advance. Suppose you were in a land where only three of the people were Christians, and all your ancestors were pagans, do you not think it would take a good bit of courage for children to pray before their play-mates?

About two months ago the children had a review of the lessons for the year, and again their leader felt thankful for the privilege of teaching them. One of the girls told the story of Abel and Cain, and when she came to the part where God asks Cain about his brother, her version was something like this: "And Cain was spoken to by God, saying, 'Where is your brother?' And he said, 'I do not know. It is not my affair.' And God said, 'Why do you speak a lie? Abel was killed by you, and a great punishment will fall on you.

You will be cast from the village.' " (i. e. from among his people). Then she went on to say that our sins will be sure to find us out, whether they be committed openly or in secret.

At this same time one of the boys told the story of Noah and the ark, and his account was like the following: "And Noah was spoken to by God, Who told him to build a ship with three houses (i. e. three stories), and all the people laughed at Noah and said that he had no head, but Noah believed the words of God. When the ship was finished Noah went into it, with his wife, and his sons, and their wives, and then God locked the door. When it rained and rained the people repented because they had not believed Noah's talk, but it was too late. When the flood was all finished God put a rainbow in the sky, as a sign to the people in the earth that there will never again be such a flood."

The foregoing will give you an idea about the work which has been done this first year. Remember, friends, that its success depends upon the strength of your faith, and the faith of your representative at this far-away mission station. It is a tiny part of God's work, but one which contains many great possibilities for the future. Many of you have prayed specially for it during this past year. May your prayers continue, and may many others join you in this intercession!

IMPORTANT.

DELEGATE LIST.

Those having the duty of sending the list of delegates to the May Convention will please do so AT ONCE. Send list to Mrs. E. C. Wellman, President, Sterling, Kansas, and also to Miss Lillian M. Robertson, Secretary of Convention, 1420 W. 3rd Ave., Spokane, Wash. This request is urgent.

ISAIAH 41:6 FUND.

This is the time of year when societies are electing their delegates to attend the Convention which meets in Pittsburgh, North Side, in May, 1918.

Presbyterials desiring aid from this Fund should put an application in without further delay. The first requests are acted upon first, so there is danger in delay. Straight car fare has been the rule.

Please make all applications to the chairman of the committee, Mrs. Ada K. Wilson, 1112 South Avenue, Wilkesburg, Pa.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, OHIO.

The call comes to the Christian Church today. It comes to you personally and individually. There is no substitute for God's plans. Christian missions can not be supplanted with anything. The call is for you. What will your answer be?

* * *

"BUT STILL THE WORK GOES ON."

This is the encouraging message that comes from the mission fields both at home and in distant lands. There never was a time when the friends of Christian missions felt the need and are willing to provide their part in behalf of the work being done.

The Church is facing today the need of more than half of the human race. "No pen can describe it, no heart can grasp or fathom that great ocean of need. No imagination can picture it, no tongue can tell it."

There is just a world of need and it embraces every condition that this sinful world holds. And here we are, young and old, young men and young women, and what are we here for but to do God's will in all this strange experience. There never was such a glorious time to work for Christ and make ready for His coming.

Yes the work will go on, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

That time has not come; it will come.

We are here to help to make it a reality, and the work will go on if or not you and I work. God grant we may not fail the purpose of our existence. And the time is now, let us think seriously and pray much for the work that we are to do.

* * *

IMPORTANT NOTICE.

To officers, delegates, missionaries, program speakers, life members, and life directors, who expect to attend the Thirty-fifth Annual Convention of the Women's General Missionary Society to be held May 17-21, 1918, in the Fourth United Presbyterian Church, North Side, Pittsburgh, Pa.

Since an unusually large attendance at this Convention is expected, all officers, delegates, missionaries, program speakers, life members, and life directors, who intend to be present, are urged to forward their names and full addresses not later than April 15th and as much earlier as possible to Mrs. D. J. Brown, Secretary of the Assignment Committee, 15 North Fremont Avenue, Bellevue, Pa.

To all these entertainment over night and for breakfast will be furnished without charge. Other meals will be served at reasonable rates in a general dining room under direction of the local committee.

Visitors who may wish entertainment in hotels or boarding houses, are earnestly requested to notify the Secretary of the Assignment Committee giving their names and addresses in full before April 10th.

Respectfully,
THE ASSIGNMENT COMMITTEE.



THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.



SHALL AMERICA EVANGELIZE HER SHARE OF THE WORLD?

O America, America!

In whose heart flows the rich blood of many nations;
Into whose mountain safes God has put fabulous riches;
In whose plains the Almighty has planted harvests to feed
—The hungry multitudes of earth;
Nursed by Puritan and Pilgrim;
Defended by patriot and missionary;
Guided by pillar of cloud by day, and of fire by night;
Sanctified by faith as pure as looks up to heaven
From any land.

O America!

Let thy Master make thee a savior of men!
Let thy God flood thee, with a resistless passion for conquest;
Let thy Father lead thee over mountains and seas;
Through fire and flood
Through sickness and pain
Out to that great hour, when all shall hear the call of Christ
And the last lonely soul shall see the uplifted cross,
And the whole round world
Be bound back
To the heart of God!

How did Christ expect men to relate themselves to His world task?
What were His missionary commands?

“Lift up your eyes and behold the fields!”—*Study.*

“Pray ye the Lord of the harvest that he thrust forth laborers into
his harvest.”—*Intercede.*

“Go ye into all the world and preach the gospel.”—*Give and Serve.*
—From “Call of the World” by W. E. Doughty.

“CONSERVATION.”

In these opening days of the New Year, 1918, the two names Hoover and “Conservation” are inseparable. “Conservation” of food because of war conditions, is the popular topic of conversation in America today among the rich and poor, high and low, learned and ignorant.

Everywhere you hear it discussed, in the homes, in the street cars, in the stores, in the market places, in church

and social and educational centers—*everywhere.* “Conservation” is in the very air we breathe. “Conservation” of food at such troublous times as these is a duty all classes of people owe to the world.

But what about “Conservation” of our time? Are we using it day by day and year by year to feed the spiritually hungry throughout the world, or are we living for self, so that over our life’s record God will be compelled to write

that one terrible word—"Wasted."

What about "Conservation" of our talents? Has God given us ability for service along any special lines? Are we using it for Him? Do we speak for Jesus? Do we sing for Jesus? Do we write for Jesus? Do we serve for Jesus?

Or are we using these talents for self? If so, over our talents—whatever they may be—God, in justice, will have to write—"Wasted."

What about our conversation, which word contains exactly the same letters of the alphabet as "Conservation?" Are we wasting words on trifling subjects as the days go by, or is our conversation such "as becometh the gospel?" Like Timothy, of old, let us "be an example in words, in conversation, in charity, in spirit, in faith, in purity."

What about our "Conservation" of money? Are we carrying the spirit of it so far as to become penurious selfish miserly? Surely not, in this age where the needs of countless thousands of men and women and children in the "war zone" are starving for the "bread of life" for nourishing the soul, as well as for food for the nourishment of the body. Let us be watchful unto prayer, lest in our zeal for "Conserving" we forget the warning of Solomon, "There is that which withholdeth more than is meet, but it tendeth to poverty."

Rather should we enter heartily into the true spirit of giving and thus be able to claim the promise: Give and it shall be given unto you.

"Good measure, pressed down and shaken together, and running over shall men give into your bosom. For with the same measure ye mete, withal, it shall be measured to you again."

"DRIVE."

During the past year, 1917, the term "drive" has fastened itself to every line of activity, in supplying the needs of suffering humanity.

It was Liberty Bond "drive," Y. M. C. A. and Y. W. C. A. "drive," Red Cross "drive," Liberty Stamps "drive," etc., and each "drive" has more than

reached its high aim. Yea sums that ran into the millions and billions. It seems that "thousands" is a word almost eliminated from the vocabulary of the American government and the world at large, where money is desired.

What is Webster's definition of the term "drive?" To "press forward" to "strive."

It is all right for our United States government to "drive" for men and money in hours of suffering, in hours of need, in hours of danger. But is it right for the church to continue in the slow pace it has been going for centuries in its efforts to secure men and money to help to break down the kingdom of Satan and -build up the kingdom of Christ Jesus? *We say emphatically NO!*

Over 3000 years ago God's command to His people was "*Go forward.*" Although the Red Sea was just before them, without bridge, or vessel to carry them over, and with the enemy—the Egyptians—following close behind—again, His command was, "*Go in thy might.*" "*Be not slothful to go.*"

For ages God's people have been contending against the enemy of souls—in their weakness and not with their "might." And oh! how "slothful" they have been in entering in to "possess the land" He has promised to them.

Over nineteen hundred years have passed since Christ gave His command to His disciples, "*Go ye into all the world and preach the gospel to every creature.*"

And how has it been obeyed? The condition of the world today answers the question. Reliable statisticians tell us that two of every three persons in the world have never seen a Bible, have never heard the name of Jesus—unless in profanity—and know not they are lost in sin and hence know not their need of the Saviour.

Paul made his work of preaching and teaching a "drive," not among the people who had already heard of Christ, but with those to whom no one else had preached. Hear his testimony: "I have fully preached the gospel of Christ."

Yea! so have I strived to preach the gospel where Christ was not named."

Then, how eager he was to have his fellow Christians help him by their prayers. In his letters, his plea to the Christians at Rome was, "I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together in your prayers to God for me."

How many Christian women are "striving" together, or singly, in prayer to God day by day for their pastors, for their workers in the home and foreign fields, for their own families, for the officers of their missionary societies, and for the Young Women's and Junior organizations? Will you not "Think on these things?"

Why not attach the term "drive" in its true spirit to our prayers for our women's work this coming year—this year full of anxieties and fears for each and all of us? Why not?

If every member of our missionary societies would observe her "Morning Watch" and bear upon her heart into God's presence the women in her own congregation who manifest but little, if any interest in the cause of missions, might not the active members of our societies soon be doubled, and their activity be greatly enlarged?

Why not "drive" in earnest prayer to make this year, 1918, go down into history as an age of progress in all departments of the work of our Women's General Missionary Society?

An age of serving:

An age of knowing:

An age of giving:

An age of blessings?

Never has there been a time when Paul's exhortation, "Pray without ceasing" has come with such force as today and it comes as a challenge to God's people everywhere.

Never so much suffering!

Never so much sorrowing!

Never so much sighing!

Never so much crying!

Never such a need of prayer!

Christian women! Are you not ready as individuals to establish "The Morn-

ing Watch"—the early devotional hour in your daily lives? Are you not, as societies?

Suggestions as to the observance of "The Morning Watch" by Rev. Andrew Murray are published in leaflet form by The Bible Institute Colportage, 826 North La Salle St., Chicago, Ill. The publishers furnish the leaflet free "for careful distribution" but solicit contributions for further circulation. It is well worth paying for. As has been proven by those who have used it. A good place to keep a copy is in your Bible. Why not order now and "strive" for a "Circle of Morning Prayers" in every congregation?

Every day's delay is a day lost, and a day lost means blessings deferred. "Now is the accepted time."

PROGRESS.

Yes! Progress may well be written over the Thank-Offering record of the large majority of the Presbyterials for 1917. Only in a few instances have the year's gifts fallen below those of 1916.

Interesting facts and much enthusiasm exist in nearly every Secretary's report. These faithful helpers in our Thank-Offering Department, merit hearty congratulations over the results of their efforts, from their constituency, and from the entire church. To the Presbyterials we would say, *Keep these Presbyterian Secretaries in office from year to year, and don't, please don't, transfer them to other offices less important to the progress of the women's work.*

We deeply regret that some Presbyterials fail to be on the Honor Roll for 1917 because some societies failed to fill in their blanks and return to their Thank-Offering Secretaries as per urgent request.

Why there should be carelessness or indifference in this part of the Lord's work is hard to understand. If a society is interested enough to give a Thank-Offering, surely its officers should see that it is reported to the Presbyterian Thank-Offering Secretary when she fur-

nishes a blank that could be so easily filled and returned to her on time.

If those societies that have kept their Presbyterials off the Honor Roll, will at this late date, return their blanks filled in (even if for some reason they have not given offerings) to their Thank-Offering Secretaries and they, in turn, will forward them promptly to the General Secretary, she will keep the record open until March 1st.

Shall we not place 1917 as the banner year for societies doing their whole duty in the Thank-Offering department of our Women's General Missionary Society?

MONEY AND THE KINGDOM.

(Gleanings for Roll Call of missionary societies, or, to be read by one person, as a part of the monthly program.)

Key-note: Money answereth all things. Ecclesiasties 10:19.

Money, under the terms, Money, Gold, Silver, Talents, Shekel, Penny is found mentioned in the Bible a little more than one thousand times. Twice as much is said in the Bible about money as about either faith or prayer.

Money is not the most important question relating to the great work of world evangelization. The supreme love of God and the in-filling and in-dwelling of the Holy Spirit must ever be recognized as standing first among the agencies for missionary as well as for all Christian work. But money has a large place in relation to the kingdom.

There is spiritual-life, soul-life in money. Money cannot forgive sins or cleanse the soul. But God has so planned that man to be saved must be brought into touch with the gospel and that through temporal means this is to be done and *money is one of the means*. Your salvation as well as the converted heathen's is in part, some person's money transmuted into life: life here and now, and eternal life hereafter.

Through money given into the Lord's treasury, souls are saved: through money withheld souls die without

Christ: they perish in their sins. *Who must share in the responsibility?* How sacred is money when we consider its transforming power in soul saving—and what great responsibility attaches to those who are God's stewards in the use of it.

Is it any wonder that God has in every age linked money with the spiritual interests of His kingdom? He has so ordered it; has so commanded it; and has laid down rules by which it is to be done, and has enforced these rules or laws by penalties that are just as sure to follow, as that sin brings death, and that obedience leads to eternal life.

God's ownership and claim as to our ourselves and all we call "ours" stands first. He says, "Behold, all souls are Mine." "Ye are not your own. Ye are bought with a price." "The silver is Mine and the gold is Mine." "The world is Mine and the fulness thereof." *Thus God's claim to first and absolute ownership in man and all that he possesses is established.*

Among all the forms of evil the *love of money* is singled out as radically antagonistic to the worship of God. "The love of money is the *root of all evil*." Most men do business for themselves. God and His claims are not considered though He furnishes everything and they either make no returns at all, or render to Him—the owner—the *pence*, while they hold onto the *pounds*.

"When the Lord returns, He will require His own with usury." What "usury" does God require for the use of His own? Hear His answer: "The first fruits," Proverbs 3:9. Honor the Lord with thy substance and with the first fruits of all thine increase. "The tithe." Leviticus 27:30-32. All the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's: *it is holy unto the Lord*: and concerning the tithe of the herd or of the flock, *the tenth shall be holy unto the Lord.*"

The New Testament sanctions the giving of tithes: When the proud Pharisees claimed that they paid their tithes to God, Jesus replied, "Ye pay tithes, but have omitted judgment and mercy and faith; these ought ye to have done and not left the other undone."

From the Old Testament we learn that to withhold the tithes from God was a sin of such a heinous character as to be characterized as "robbery." This was one of the last sins mentioned in the Old Testament. See Malichi 3:8-10. Hear this prophet, "Will a man rob God? Yet ye have robbed Me. Ye say, wherein have we robbed Thee? In tithes and offerings"—(peace offerings, free-will offerings, thank-offerings).

Think of it a whole nation of robbers.

The tithe should be the *minimum*. Every person, rich or poor, can give the tenth, and should give it. It is a debt he justly owes to God. Then he may make his free-will offerings, from the nine-tenths, and over and above all his love-offering—his Thank-Offering.

SENIOR LIFE MEMBERS.

(\$25.00 Each).

From December 20, 1917, to January 2, 1918.

1. Mrs. S. Boyd Johnson, Columbus City, Iowa. By W. M. S.
2. Mrs. A. L. Waltman, Creston, Iowa. By W. M. S., Morning Sun, Iowa, in memory of Miss Harriet Bell.
3. Miss Mide C. Lewis, member of 2nd Washington W. M. S.
4. Mrs. Jennie M. Boyd, McKeesport, Pa.
5. Mrs. Margaret J. Wilson, Pasadena, Calif. By her sister, Rosa T. Wilson.
6. Miss Roe O. Williams, Riverside, Calif. By Mrs. Mabel F. Fisher.
7. Mrs. J. H. Robinson, Long Beach, Calif. By W. M. S., Long Beach, in recognition of 9 years of service as president of society.
8. Mrs. Edmiston, Long Beach, Calif. By W. M. S., Long Beach, in recognition of 9 years of service as Thank-Offering Secretary.

9. Mrs. John Moore, West Middlesex, Pa.

10. Mrs. Clara Wharton, West Middlesex, Pa.

11. Mrs. Hugh Gilkey, West Middlesex, Pa.

12. Mrs. A. W. McCoy, West Middlesex, Pa.

The above four by Mrs. S. J. Mitchell.

13. Mrs. P. E. Simpson, Allison Park, Pa. By W. M. S., Lebanon church.

14. Mrs. O. W. Faust, Boston, Mass. By her Sabbath School Class.

15. Mrs. B. M. Wallace, Harrisville, Pa. By Harmony W. M. S.

16. Mrs. W. J. Vincent, Harrisville, Pa. By her sisters Elizabeth and Belle Snyder.

17. Eloise Keister, Slippery Rock, Pa. By her mother, Mrs. Shaffer Keister.

18. Mrs. A. Ruff, Butler, Pa.

19. Mrs. Merle Montgomery, Grove City, Pa. By Grove City Mission Circle.

20. Mrs. W. J. Sloan, Bradford, Pa. By the King's Daughters of Grove City, Pa.

21. Miss Elizabeth Hamilton, Grove City, Pa. By Y. W. M. S., Grove City, Pa.

22. Mrs. Keneda Cochran, Jackson Centre, Pa. By Ebenezer W. M. S.

23. Mrs. Margaret Smith, Butler, Pa. (In Memoriam). By her daughters.

24. Mrs. Albert Weihe, Butler, Pa. By her mother, Mrs. M. J. Gibson.

25. Mrs. John U. Wanner, St. Louis, Mo.

26. Mrs. George McCullough, St. Louis, Mo.

27. Mrs. A. O. Wilson, St. Louis, Mo.

28. Miss Susan Frame, St. Louis, Mo.

29. Miss Ellen Burnett, Marissa, Ill.

30. Miss Jane Brown, St. Louis, Mo. By W. M. S., First, St. Louis.

31. Mrs. Thos. Woods, Sewickley, Pa.

32. Mrs. John J. Koch, Sewickley, Pa.

33. Miss Lillie Shafer, Emsworth, Pa.

34. Miss Mary Day Smith, Ben Avon, Pa. By her mother.

35. Mrs. Robert W. Smith, N. S., Pittsburgh, Pa. By her husband.

36. Mrs. Jean L. Williams, N. S., Pittsburgh, Pa. By Mrs. D. J. Brown.
37. Mrs. Wm. Nease, N. S., Pittsburgh, Pa.
38. Mrs. John S. Mabon, Pittsburgh, Pa.
39. Mrs. Chas. McCandless, N. S., Pittsburgh, Pa.
40. Miss Annie M. Kidney, N. S., Pittsburgh, Pa.
41. Miss Jennie S. Grant, N. S., Pittsburgh, Pa.
42. Mrs. Rebecca Murray, Bible Reader, Gujranwala, India.
43. Mrs. Minnie Milligan, Avalon, Pa.
44. Mrs. Thomas W. Noble, N. S., Pittsburgh, Pa. By Miss Sara J. Anderson.
45. Mrs. Lillie Clokey Mason, Columbus, Ohio. By Mrs. J. J. Porter.
46. Miss Emma L. Dierdorf, N. S., Pittsburgh, Pa. By Mrs. J. J. Porter.
47. Miss L. Etta Gilmore, N. S., Pittsburgh, Pa.
48. Mrs. George Innes, Germantown, Philadelphia, Pa.
49. Mrs. Wm. Poole. (In memoriam). By daughter, Jennie H. Poole, Germantown, Philadelphia, Pa.
50. Mrs. T. H. Fowler, North Bend, Nebr.
51. Mrs. Retta Jackson Murchie, Red Oak, Iowa. By Dr. and Mrs. J. B. Jackson, of Murray, Nebr.
52. Mrs. A. C. Ruby, Albany, Ore. In memory of her mother.
53. Mrs. Paul E. Carson, Bulger, Pa. By Mr. and Mrs. B. A. Bubbett.
54. Mrs. Nathaniel McBride, Imperial, Pa.
55. Mrs. J. H. Spencer, Wooster, Ohio. By Mrs. Isabella Yocum.
56. Mrs. John Quinn, Canton, Ohio. By her husband.
57. Mrs. J. H. Wachob.
58. Mrs. Reber.
59. Mrs. John Oneal, Indiana, Pa.
60. Mrs. William F. Simpson, Indiana, Pa.
61. Mrs. Edith Dodds Work, Indiana, Pa. By her mother, Mrs. James A. Dodds.
62. Mrs. A. E. Wachob, Indiana, Pa. By Mrs. J. A. Miller.
63. Mrs. Jennie Henderson, Indiana, Pa. By Mrs. J. A. Miller.
64. Miss Ella Thompson, Indiana, Pa. By Mrs. J. A. Miller.
65. Mrs. David Ralston, Indiana, Pa. By Mrs. J. A. Miller.
66. Mrs. Jennie Gibson Lowman, Indiana, Pa. By her daughter, Mrs. Josephine Lowman McGeary.
67. Miss Alice Gailey, Indiana, Pa. By Mrs. John S. Fisher.
68. Mrs. William T. Hamill. (In memoriam). By her children.
69. Mrs. W. J. Donnan, Cedar Rapids, Iowa.
70. Mrs. W. W. Lytle, Waterloo, Iowa.
71. Mrs. James Murray, Alberta, Canada. By her daughter, Mrs. Wm. Galloway, Waterloo, Iowa.
72. Mrs. J. H. McLaughlin, Detroit, Mich. By a friend.
73. Mrs. Homer B. Henderson, Detroit, Mich. By a friend.
74. Mrs. George Wolaver, Detroit, Mich. By a friend.
75. Miss Mary J. Craig, Detroit, Mich.
76. Mrs. C. B. Guthrie, Doleib Hill, Sudan. By Mrs. E. M. Hill.
77. Mrs. Emma L. Cody, Chicago, Ill. By 3rd U. P. W. M. S. and friends.
- 78-79. Miss Mary Ida Holmes and Mrs. Elizabeth Holmes, Pasadena, Cal. By Mrs. George Moore in memory of their mother, Mrs. Anna Crawford Holmes.
80. Mrs. S. A. Craig, Sr., 1st Cambridge, Ohio.
81. Mrs. Martha Guthrie, 1st Cambridge, Ohio.
82. Mrs. S. C. Carnes, 1st Cambridge, Ohio.
83. Miss Mary Agnes Sankey, 1st Cambridge, Ohio.
84. Ella R. Harris, 2nd New Concord, Ohio. In memory of her mother.
85. Mrs. E. E. Cleland, 2nd New Concord, Ohio. By her daughter, Florence Cleland.
86. Mrs. David Patton, 2nd Cambridge, Ohio.

87. Mrs. L. D. Heade, 2nd Cambridge, Ohio. By her brother.

88. Miss Martha Strong, Sargodha, India. By Mrs. G. C. Gillespie, Cambridge, Ohio.

89. Mrs. E. E. Lenhardt, Philadelphia, Pa. By W. M. S. of the Boulevard Church, Philadelphia.

MRS. J. B. HILL, Treas.

LIFE DIRECTORS.

W. G. M. S.

1. Mrs. J. W. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.

4. Mrs. Collingwood. By her son.

5. Mr. Lelo Collingwood. By his mother.

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1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.

2. Capt. John Paisley. By his wife.

3. Miss Sarah Anderson. By her sister, Miss Sarah Anderson.

4. Mrs. Emma H. Brown. By her husband.

5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.

MRS. J. B. HILL, Treas.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS.

Foreign—Senior.

An African Trail. Board, 57c; paper, 35c.

How to Use "An African Trail," 10c; postage, 2c.

Foreign—Junior.

African Adventurers, 30c.

Teacher's Guide for "African Adventurers," 5c; postage, 1c.

Home—Senior.

Missionary Milestones. Cloth, 57c; paper, 35c.

Teacher's Supplements for "Missionary Milestones," 5c.

Home—Junior.

Bearers of the Torch, 30c.

Teachers' Manual for "Bearers of the Torch," 10c.

Prayer Cycle, 10c.

Bamba, 10c.

Our Sisters in Egypt, 13c.

First Fruits From Frenchburg, 10c.

Junior Manual, 25c.

Flags of the Nations, 25c. for the set. These appeal very strongly to boys in these times of international disturbances.

The following are some new leaflets which we have recently secured. The first two are supplementary to the foreign study books:

The King's Sacrifice Girl, 2c.

The Little Chocolate Soldier, 2c.

The Closed Gate, 2c.

Sowing Prayers in America, Reaping Souls in India, 2c.

Our Missionaries Needs (poem), 1c.

Please add 1c. extra for mailing one or more of the above leaflets.

We feel that the new Prayer Cycle is the most comprehensive of any that have been published. The need for definite, centered, united prayer is greater than perhaps ever before. We are not sending out enough missionaries to fill the places of those who have had to come home. This makes the burden of work very heavy for those who are on the field. Shall we not at least uphold them with our earnest, united, daily prayer? They expect it. Shall we fail them?



YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.



MOTTO: "TRUSTING IN HIM."

**AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT
FAIL TO TRY."**

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.

Miss Edna Jean Giffen, Cairo, Egypt.

Miss E. Margaret Rogers, Frenchburg, Ky.

Miss Eleanor W. Maconachie, Pathankot.

Miss Ruth M. Eddy, Cairo, Egypt.

Miss Christianita Totten, Henderson, N. C.

NEW YOUNG WOMEN'S SOCIETY.

Los Angeles Presbyterial, Whittier
Y. W. M. S., 18 members; President,
Miss Blanche Cupp, 321 Bright Street,
Whittier.

THE IDEA COLUMN.

There has been a thought for some-time that if a column were set apart for ideas, there might be an exchange of the best of everything. Frequently a request comes for a new idea in the line of the program or some other phase. One mind can evolve a certain number of plans, limited, of course, but many minds can give myriads of them. Will not the readers of this corner voluntarily contribute to this column? Many societies can thus get the advantage of your successes. This is a free-for-all column. Pass in your ideas. The name and address and society of the sender should be given so that the reader may write you for fuller details if she so desires. Trusting that you will take full advantage of your privilege, the key is turned over to you.

Send all contributions to the editor of this department.

Ruth Glenn, 1103 E. 2nd Ave., Monmouth, Ill., of the Elizabeth Gordon Circle has given some ideas:

"Our society is largely composed of high school and college girls, so we find it more convenient to meet in the even-

ings. We are studying a mission book, and we take our knitting and work during the discussion of the lesson. After the program we always have a social hour and usually the hostess serves light refreshments. We may do away with refreshments as a war measure. For one meeting during the summer months we have a picnic and a supper in the woods near here. About March or April of each year we have our annual spread at the church or in one of the homes where there is plenty of room. At that time we make a special effort to arouse interest. Part of the material for this supper is donated and the rest paid for by a special assessment on the members. The girls do all the preparation for it themselves. After the supper we have a toast program usually followed by a talk by a missionary or some one else connected with mission work. Needless to say, this is one of our big meetings and it always gives us new zeal and enthusiasm for the work."

IS IT FAIR?

Justice is demanding her rightful position these days. Not only is this true among the nations at war, but all peoples of the world are calling for fair play. History from its beginning, even in the Garden of Eden before our first parents were finally shut out from it, heard the query, "Is it fair?" implying

a desire for or a need of justice. Ever since that time, sin has brought about conditions which have caused the same question to be asked. It is not "*the eternal question*," but one we are forced to hear continually.

The desire here is to limit this question to the scope of our young women from Junior age up. The world is calling for all young life to take up its vocations, promising fair returns. The appeals of gold, social position, worldly honor, fame, ease fall on willing ears. They gladly answer. At the same time the call of the church and its activities for service, not remunerative, perhaps, but necessary service and service which our young women can so well do, this call is loud and insistent.

How often it falls on deaf ears. Pleas of "No time," "No interest," "No ability," are offered. God expects us to be useful citizens of our country. He also expects us to be useful in His Kingdom. We do one. (For worldly gain). We will not do the other. (Our spiritual gain). Is it fair?

The matter of organizing a fancy work club or a Shakespeare "afternoon" to meet semi-monthly has little opposition. Sometimes it happens that the same young women do not have "time" should a request for a monthly missionary be made. Since all of woman's superior position has come because Jesus and what His life and death have meant, how can such an attitude be taken? Is it fair?

Oftentimes although members of a missionary organization, yet no effort is put into it. There is no vital interest. It is counted no breach of etiquette to be absent from the meeting without "sending our regrets." Society would not keep such delinquents long on the roll of favor. Is it fair?

Any of us would scorn to attend a club meeting with a poorly prepared paper or to answer carelessly "not prepared;" but often at a missionary or religious meeting such excuses are given as if but flippant jokes. Is it fair?

The financial side of a missionary society is frequently unfairly treated. We

do not acquaint ourselves with our obligations. We disburse funds in a slipshod manner and pay dues just as carelessly. The business world would not accept our methods. It would not tolerate such ignorance in the carrying out of its work. The church is compelled to endure it. Is it fair?

Many pay annual dues of from three to five dollars besides assessments to belong to some social club who feel virtuous in offering ten cents a month to do the missionary work laid on our women by the General Assembly of our Church. Is it fair?

To whom are we most unfair when we treat life so lightly? To self? *Yes*. To others? *Yes*. To Christ? *Doubly yes*. Hear Him say, "I have done all this for you. What have you done for Me?"

—I. B. L.

ENCOURAGEMENT WITH A STING TO IT.

The Young Women's Societies are doing splendidly so far in regard to the money already paid in for the Young Women's Special Fund. It is not known, of course, to how many societies credit is due. If all the societies, instead of fifty per cent. could but have a share in this, the Young Women's very own object!

At the same time, may not societies make a definite effort to uphold in a substantial way the several departments of mission work under the care of the Women's General Missionary Society. A glance over the Statistical Report shows a woeful lack of interest in many lines of work if no contribution means no interest.

The impression seems to be that many Young Women's Societies are not "doing their bit" in a general way for in the Prayer Cycle of 1917 is a prayer for the Young Women that they may see their duty to the Women's General Missionary Society and do it.

May the Young Women's organizations more than fulfill expectations!

YOUR BROTHER.

To us, sisters, falls much of the responsibility of the character of our men friends; and, oh, the sacredness of that trust! More and more I realize how great an influence we girls have over our young men friends and I feel how far short we often come of fulfilling our trust. Next to the mother love the friendships of young women do so much toward molding the character of the nation's young men.

You and I may be a true friend, a sister, to the young men who are drawn into our company. Would a true sister demand of her brother that he be just what he should be and throw him aside if he did not obey? Rather would she not overlook his faults, be his comrade, and inspire him to the noble manhood God made him for. We, as someone's sister, should remember that when dealing with some one's brother.

How easy to throw a slight hint as to the character of a boy friend that by another may be taken far more seriously than intended and so spoil a good reputation. When reputation is once down, many feel it is no use to try to keep their character up, but let it slide to the level of their reputation. Is it not the best rule to say nothing if we can't say something good?

Sometimes I wonder what girls mean; yes, good girls, too, when they allow the familiarities they sometimes do. How much dearer to me is the real friendship I can find with my boy friends than all the foolish love so many seem willing to give. Save your love, and insist that they save theirs for the one true love whom all hope some day to know. To country girls in particular: A city friend was visiting an old friend of mine and together they spent the evening with two girls and this is the remark the city friend made, "None of your country girls for mine! I don't want some one everybody else has slobbered over." Girls who allow such and girls who do not, let us accept that as a challenge to prove ourselves sisters, not playthings to draw some brother down.

Many boys will go from our friend-

ship to fight for Uncle Sam; many will never return. May our friendship be such to them that it will help them face bravely the battles they will meet and if need be face the Master over there.

I cannot, others cannot, tell you how to be the sister you should be, but should it not be our constant prayer that God will show us how.

Each day, dear girls, you're meeting
In the friendships in your way
Some mother's boy, who's hoping
That her son may never stray.

And to you God gives the privilege
To help Him answer prayer.
Be a sister to that boy
For him, have a sister's care.

"A SISTER."

NOTE:—This young girl withholds her name. This is a voluntary offering. Twice, at least, before she has donated an article. She is only twenty years old, but is so anxious to be of service to her Master. Have we other "donations?"

CHRISTIAN CONSERVATION.

One of the most used words right now is conservation. We hear about conservation of wheat, of meat, of bread, of all kinds of foodstuffs, conservation of gasoline, of natural resources, of time, of money, of labor, of men—everything of any value must be conserved.

The object of the command to conserve is not that none of these supplies may be used, but that none may be wasted, and that as great quantities as possible may be kept for another and more important purpose than the demand of ordinary living. That purpose is the prosecution of the war against Germany and the bringing of it to a successful close. As loyal citizens of the United States we must help in every kind of conservation that will be of any advantage in carrying on the war.

While we are citizens of the United States we are also citizens of the kingdom of God. Our business and our purpose, more important than anything else in the world, is the prosecution of the war against evil and the establishment of God's kingdom all over the world.

If we Americans need to practice conservation in the war against the Central Powers, surely we Christians might profitably practice conservation in our campaigns.

The call for conservation implies that there has in the past been a waste, an unnecessary and unprofitable use of supplies. The most valuable resources in Christian and missionary work might be listed as time, money, prayers and energy.

Time is one of the most valuable things we have. It is as valuable in Christian service as anywhere. The excuse so often heard is "I don't have time." The reason we don't have time for the service asked is the fact that we waste our time in idleness or in things unnecessary, or in things of less importance than the work left us by Christ. We thought we were busy and our days were full before the United States was in war. Now we of inclination or necessity, find time for Red Cross work. It seems to us more important than the parties, the fancy-work, or even the immaculate housekeeping that we once thought so essential. Is the saving of men's bodies, the work of the Red Cross, more important than the saving of men's souls, the work of the followers of Christ's cross?

When the church calls for money to send missionaries to a foreign land, to build a girls' school in India, a boys' school in the Sudan, we say, "It takes so much money; we can't afford to give any now." When the Government calls for money to carry on the war, when it calls for subscribers to the Liberty Loans, when the laws providing for war taxes are passed, when the Red Cross asks for money, we subscribe and we pay because the need of the money seems so urgent, and because, back of the demand, there is a power that we respect. Could the need for money to help kill men be so great as the need for money to save men? Is the power of the Government more to be respected than God, the power behind the demands of the church for missionary money?

In our war, we send commissioners

and diplomats to Europe to see the conditions and to learn the best ways of carrying on the war. In our Christian work, we have One Who knows all the conditions and Who knows just the best way of doing everything. Why shouldn't we take the time to send to Him for help? We may have wasted our prayers all on ourselves and our petty needs. Our Christian work is so great and so urgent that we need to send to God the greatest possible number of prayers for His help, guidance and blessing on that work.

Our time and our money are of no value unless there is some vital energy and will power back of them. The ammunition and the guns of the United States are of no use unless there are men with strength and energy behind them. The soldiers of the U. S. A. give all their energy and sometimes their very life for the cause in which they are enlisted. Should we not be as loyal to the cause that means life to the world, as our soldiers are to the cause that brings death? We use our energy to do so many unnecessary things. We don't have to travel, we don't need to make money for ourselves, we don't need to strain every nerve to keep in style. While we are spending our energy in sight-seeing away from home, many people at home lack the necessities of life. While we use our energies to secure luxuries for ourselves, many people are in need of our services; the sick are uncared for, and the aged are lonely. While we are bending every effort to follow the fashions, many know nothing of Christ and His love for them. What matter styles in comparison with that knowledge? While we concentrate our efforts on our own interests, many around us are in troubles unknown to us, troubles that might be lightened by a friendly word or smile or token of interest from us.

If we don't give our time, our money and our energies to the Government to which we owe allegiance, we are called slackers. Let us not dare to be called slackers in giving our time, money,

prayers and energy to the King to Whom we owe our first allegiance.

Hoopeston, Ill., Y. W. M. S.

TRAINING YOUNG WOMEN.

Why Train? When? Where? How?

The Christian Endeavor Society is one branch of service, the Sabbath School another, and the missionary still another. If young men need special training in order to be fit, if the thousands of soldiers in camps and cantonments must drill and march in order that they might do their bit for freedom and humanity, if in these days there must be so much preparation and sacrifice, how important then that we should be up to the mark in Christian service. In fact, the matter of preparation and training is so regarded that no sphere of operation leaves them out of its plan. It is a prerequisite to any undertaking.

When a good mother has been called home, the thought always comes to me, is there a daughter left who is going to step in and take her place in the church and home life? Is there one who can be depended on to take her place in the community? If you have had a good mother, which many of us have had, keep close to her and after she is gone to that other country not made with hands eternal in the heavens, still keep close to mother. You will know what to do for she kept close to the Master and her love united with His love will keep you right.

In such an era of anxiety we must have a strong faith in God. In all the centuries that have come and gone never before has the guidance of an Unseen Providence been more acute and insistent. The great crying voice of opportunity and need tells us that as at no other time the kingdom of heaven is at hand, and how important it is that every agency of God's church should be aroused to the full measure of its opportunity and duty.

As young women in our missionary society and church we must lead our individual members to see the world's need of Christ and to realize their personal responsibility to meet that need.

As young women we must be right in heart. The world is demanding that today as never before. The world is suffering for lack of that today. The world is bleeding today because some of its leaders have not been right at heart. We have had the outward form but the inside has been untrue. Germany, or this present war will test social and political ideals and manhood. But let us not forget that the severest test of all is coming to the generation of young women of our land who are now to be found in the Young Women's Missionary Societies.

In London we read this inscription underneath the statue of Shakespeare: "There is no darkness but ignorance." It is true, "in ignorance lies our real danger." Ignorance spells weakness. In knowledge and truth are found the only sure and safe road to permanent peace and happiness. We need to know and study our Bibles. The soldier boys are doing this right now. In the camp and cantonment and close up to the trench of death many have with them the "word of life." Many of them will come back after the strife is over with a close up experience with God which it is not possible for all to have. How important it is that the young womanhood of the church should be able to join hands with them to carry on the work of the kingdom. "Know and you will feel. Know and you will pray. Know and you will help."

We have in the past generation trained our young women to fill their place in life worthily. With a grace and a charm that was unique and wonderful they have filled their place in the various interests of the race. They have plied the needle, they have nursed and wound the bandage, the multitude of them who have presided in the school room is great, and in the church one wonders what would have become of its achievements if God's own young womanhood had failed. With a timid hand and an uncertain judgment they attempted many of the tasks which came before them. When asked to do something in the Sabbath School or church

they attempted it trusting the Lord to give them help and strength. They were ready to serve and at the same time sit at the feet of the Master and learn of Him. But in this present day era which we have entered in a larger measure than ever before, it is necessary for every young woman to be trained in all of the things which pertain to life and service. She must hold up high ideals. She must ring true in her heart to God. She must meet with a firm purpose and a clear judgment the duties and experiences which she is bound to meet.

Dr. Vincent, of Chautauqua, N. Y., offers some fine and helpful suggestions for regulated and profitable living. Keep a personal individual journal. Read the religious influence of biography. Find one or two devout souls and correspond and talk over things that help us. Write prayers or letters to God. Memorize promises of God. While in our work a great deal depends on God, much depends on our will. It is a good thing to have an every day program; don't leave prayer out. Watch against self-righteousness. Just before you go any place, ask God to help you to be a perfect lady and help you to do and say what is right. Guard against depressions.

Suddenly the hand of Providence has opened a wide door to young women. Almost at a single leap she finds herself standing on a plain as broad as the horizon. Today she may be found carrying weapons of war. She may be found directing the mechanism and organization of industry. But her greatest test is yet to be awaited. In the melting pot of the battle front Anglo-Saxon, Arab, Gaul, Senegalese, Chinese, Teuton, and Slav have come together. This and conditions growing out of this is what the young women of today must confront. What she shall make of it,

how she shall turn to it, with what purpose and spirit she shall give herself to it will largely be responsible for what shall come from it. It is with something of these things in mind that the young women should train themselves in order that they might in succeeding years show themselves to be God's own true and faithful daughters.

MRS. GUY S. BROOKS.

Jamestown, Pa., Y. W. M. S.

Care Rev. A. H. McKinney, D. D.
611 W. 156th Street,
New York City, N. Y.
January 8th, 1918.

My dear Friends:—

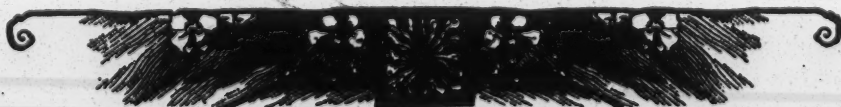
I promised some friends in different centres to give the measurement of comfortables that could be used in hospitals, schools, etc., in India.

Miss Little suggested that I could most effectively give this information through our Missionary Magazine. The size most suitable is 72 inches by 42. I would suggest, however, that owing to the great difficulty in shipping goods, as well as expense, it might be more advisable for those anxious to help in this way, to send the money, intended for that purpose to the missionaries in charge of such work, so that they might have time before another cold season comes around to get them made (at a small cost) by the Indian tailors.

In the dispensary work I come across very frequently sick ones in great need of more bed covering, during the winter months. Hoping our gifts to the Lord's work will increase in the new year we have entered upon, although we have so many additional calls to aid our country in the battle for justice and righteousness. Let us remember the Lord has said "the silver and gold are mine."

Yours sincerely,

ELEANOR W. MACONACHIE.





FOREIGN MISSIONS



MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

One of the most important events of this department was a conference with the Foreign Board held in its regular meeting place in Philadelphia on January 14, 1918.

Mrs. J. J. Porter and Mrs. H. C. Campbell represented the Women's Board. The work of our treasurer being so heavy in January prevented Mrs. J. B. Hill from attending much to the regret of all.

Before going to the conference we paid our first visit to 200 N. 15th Street, Philadelphia, the office of our Foreign Board. We were delighted with the people we met and every thing we saw there. Dr. Anderson, Rev. Mr. Taylor, Miss Anna Milligan and Mr. McClelland all have private offices—some not very large, but all well lighted, cozy and comfortable.

In the main room are two very large desks at which we found four charming and capable young women who are responsible for all the stenographic work of the office. There is nothing extravagant to be seen but the equipment of a modern business office is evident, viz., dictaphones, type-writers, filing cabinets, addressing machines, library of books on missions, bound volumes of all mission reports and the *Women's Missionary Magazine*, cases for keeping of "cuts," etc.

We now understand why all the enormous work of this Board is so promptly and efficiently managed. It has a fine force and good tools. May it work and workers continue to be richly blessed.

At ten a. m. we were in the historic board room in the 2nd U. P. Church, Race Street. The only meeting place the Foreign Board has ever had.

Dr. Kyle opened the meeting with prayer. Minutes of previous meeting were read and adopted and business

taken up, for it was the regular monthly meeting of the Board. We very much admired the manner in which all the work was done; every member being deeply interested and all taking part.

Adjourned at noon to go to the City Club, where all the members of the Board with their wives, Mr. and Mrs. Taylor, Miss Milligan and the "Board ladies" were invited to have luncheon with Mr. and Mrs. R. L. Latimer. It was more of a banquet than a luncheon and was very much enjoyed and heartily appreciated by all present.

After dinner speeches followed which gave Mr. Taylor and Miss Milligan a fine opportunity to make their first public addresses as part of the working force of the Foreign Board. We are sure they will prove to be royal helpers. With a hearty vote of thanks for our hosts, we concluded our festivities and hurried back to our conference. Here-with follows the topics which were freely discussed as far as time would permit:

1. The proposed "Conscience Clause" in the Educational Code of India, as it may affect mission schools in that country.
2. Educational standing and special training for missionary candidates.
3. Language training for missionary candidates.
4. Women missionaries for the Sudan.
5. Medical men in women's hospitals.
6. Furloughs from the field during the period of the war.
7. The complete occupation of the field.
8. Deputation work of missionaries.
9. A campaign for equipment.

With such a list of important subjects one can readily see that all were fully occupied for we had to adjourn

in time for five of us were to take the five o'clock train for New York, to attend a reception given by the Missionary Educational Committee to the members of the Home Mission Council and the Foreign Missions Conference of North America in the Hotel Savory. Seven hundred Christians were present and more than two hundred refused admission for lack of room.

Dr. John R. Mott and other celebrities made addresses. At eight o'clock on the morning of the 15th our friends were on the train to Garden City, L. I., where the Foreign Missions Conference was held. Space forbids even a mention of the items of the program. Sufficient to say that for three days of three sessions each, representative men and women of more than forty denominations, prayed over and talked over every phase of foreign work in all lands. The Student Volunteer Movement and the Y. M. C. A. and Y. W. C. A. were also represented.

Friday morning, the 18th, found us, six ladies, in the Central Presbyterian Church, New York, at the annual meeting of the Federation of Women's Foreign Boards.

I wish I could give you an idea of the fine reports for 1917 and of the broad, far-reaching plans for 1918, but it would really take a whole number of the Magazine to reproduce the addresses and discussions of these two important conferences. Get the printed reports when they are issued and read for yourself.

Saturday morning found most of us on our homeward way—tired but rejoicing over the wonderful works of God of which we had heard.

Praise the Lord for answered prayer. Our Egyptian party has reached its destination in safety. Before this

reaches you we hope to hear of the safe arrival of the India party.

In spite of war and consequent dangerous travel several consecrated young women have made application for appointment to foreign work.

Pray that all who are responsible may have divine wisdom given so that those chosen may be those whom He has called.

The demands upon the finances of this department have been unusually heavy this year. Will societies and individuals who have some of the Lord's money in hand, undesignated for other purposes, remember that this department is always the most needy one of our Board and increase their gifts so that the year may be closed without a deficit?

Our hearts were gladdened by the receipt of two hundred dollars designated for "travelling expenses of missionaries." It was unexpected and was the first of its kind. May the Master richly reward the donors.

The most important meeting in February is a convocation for prayer to be held in the First Church, N. S., Pittsburgh, under the auspices of the convocation committee, February 6 and 7. Of course there will be leaders; but they will only give brief—very brief—addresses to introduce their subjects, for the object of the convocation is to pray for a rich blessing upon our Church at home and abroad so that God can use her to establish the Kingdom of His Son especially in the foreign countries for which He has made us responsible.

All cannot attend this meeting, but all can unite with it in prayer, that this year may be the best year because of great spiritual blessings that we have ever enjoyed.





AMERICAN INDIAN



MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

The report from Warm Spring was the only one that was received for the month of December. The others, I am sure, will be on hand for our next meeting. Rev. H. T. Jackson reports 76 calls and visits; 88 hours visiting in camp; average attendance in Sabbath School, 96; preaching services, 8; prayer meetings, 5; Sabbath School sessions, 3; missionary meeting, 1; and temperance meetings, 1. Their offerings amounted to \$12.12.

The list of donations received as follows:

DONATIONS FOR WARM SPRING MISSION IN DECEMBER.

1. Quilt Pieces, Miss Etta Mackey, Wooster, Ohio.
2. Beautiful Scrap Books, Miss Anna Fort, Stronghurst, Ill.
3. Pictures and post cards, Mrs. Sarah Baltimore, Albany, Ore.
4. Large box of clothing, Pullman, Wash., W. M. S.
5. \$5.00, Plaingrove, Pa., W. M. S., for Christmas.
6. \$2.00, "Upstreamers" Sabbath School Class, Albany, Ore., for picture slides (rent).
7. 75 Christmas stockings for candy and nice scrap books, Doris Porter Hulick, Ainsworth, Iowa.
8. Quilt pieces and silk bags, Mrs. Kate Acheson, Ainsworth, Iowa.
9. Large barrel of clothing, W. M. S., North Yakima, Wash.
10. 13 outing flannel dressing saccques and children's dresses, 10 yards of outing flannel, etc., The Mary Stevenson Missionary Society, Shady Side U. P. Church, Pittsburgh, Pa.
11. One dozen nice baby kimonas, Juniors, Monmouth, California.
12. \$10 for Bible Story Books, Mr. and Mrs. S. F. Neely, Roseville, Cal.
13. Barrel of dried fruit and box of

clothing, Fowler, Cal., Sabbath School and congregation.

The last is on the way.

We wish to express to our many kind friends our sincere thanks for their generous gifts and their interest in the work among our Indians.

I will enclose a letter received from Mrs. Jackson which will give our readers some idea of the great help these gifts are to our Indians.

Warm Spring, Ore.,
December 26, 1917.

Mrs. John S. Crawford,
Wilkinsburg, Pa.

My dear Mrs. Crawford:—

Our fourth Christmas at Warm Spring has passed into history. We began fully two weeks ahead by writing in a blank book the names of about two hundred who must have presents. This is exclusive of the 100 boys and girls in our Sabbath School each of whom we remember with a gift, also exclusive of the candy stockings and bags.

Then we bring from our commissary all clothing, toys, etc., which have been donated, and begin to sort, apportion, wrap, tag and check off on our book opposite each name, what is given. It is a great help to be able to look back over the past three Christmas days and know what has been given to every one each year. Then should some one come later, reporting neglect, we can readily turn to our record.

This work occupies almost our whole time for two weeks, to say nothing of the hours during the night when we lie awake wondering what is best suited for each. But of course every year we are better able to decide.

Our friends have been so liberal, notwithstanding the multiplicity of demands this year.

We invited a number of the government employees who have labored in several other reservations, and have been associated with missionaries of other denominations, to view our supply, and they were amazed at the excellence of our donations; of course, this display did not include our gifts in cash which have been unusually large this year; neither did it include the kind letters from the donors, expressing interest in us and our work, telling us they were praying for us.

Christmas day was very disagreeable and the roads bad, but the church was well filled. Until last week the roads have been fine and the weather delightful, except a week at Thanksgiving.

Let us go back a little, we had announced a prayer meeting at Tomer Handleys for December 11th at 1:30. In the meantime we learned that one of our best old members was to have a reburial of some of their dead who had died many years previous; this is a custom. All their friends are invited; the bones of the dead are dug up, wrapped in new blankets, calico, etc., put in a new box and re-buried, and oftentimes a monument is erected, then all go to the home of the host for a feast; however, we had a good meeting at Tomers' but very few were present.

Twelve days previous, two brothers, Bruno by name, among the leading Shakers, had gone to Klamath reservation, 190 miles away, to attend a big Shaker convention. On the way the oldest brother Cain and wife became ill and after their arrival, Cain lingered twelve days and died. The Shakers at Klamath purchased a fine casket and nine of their leaders, including two of their preachers, returned in autos with the body. They arrived at the home of the brother near the agency on Tuesday morning, December 11th. When we came in from the prayer meeting at Tomers, we drove down, not that we hoped to be permitted to participate in any service but to express sympathy and offer assistance.

By that time fully fifty people had gathered. By the next morning there were a hundred; these all remained with

their horses, until late Thursday afternoon after the funeral; the Shakers had meetings all night Tuesday and during the day Wednesday; then to our surprise they sent for us to come and conduct a service Wednesday evening at 6 o'clock. When we had concluded our service, the brother who sent for us said, "Ever since my brother died, I have been groping in the dark; but now, since Mr. Jackson has spoken words from the Bible, I am comforted. It is like this; you go out over the reservation in your little cart; sometimes it needs oil, it will not go. That is just the way it has been with me. Since my brother died, I could find no comfort; but now the words Mr. Jackson has spoken are like oil, they have comforted me, and in the days to come, I will remember them."

After that a number of our members spoke words of comfort from the Bible which was all a great encouragement to us. The service lasted until 9 o'clock. Later they continued their service until after midnight. Mr. Jackson had full charge of the service at the cemetery the next forenoon.

On Friday we had another prayer meeting out five miles, but on account of the previous gatherings of the week not many were present, but we knew the Lord was there according to promise.

And following this is copy of a letter from one of our Indian girls who went to Cushman Indian School last September.

Cushman Trades School.

Mrs. H. T. Jackson,
Warm Spring, Ore.,
Dear Friend:—

I will take pleasure in writing you this letter. You will have to excuse me for not writing sooner for we are on the go almost every minute. So I will just make time to write to you.

So far we are getting on fine here and enjoying ourselves, for all the employees are very good to us. I very seldom get homesick.

Juanita, Winona and I room together. Meta is in another building. Our matron has a cat and every time we girls take our shoes off she wants to get our feet.

Well, dear Mrs. Jackson, I miss the days we used to go over to your house. The preacher here has a girl and she reminds me of your dear Jennie. She plays almost like Jennie, that is, in church. But oh, I miss the music Jennie played when we went to your home.

On Sabbaths we go to Sabbath School then to church. The young people lead the meeting on Sabbath evenings. We were on for special songs three times. I thank you folks for the teaching you gave me, for it helps me in my daily duties and also helps me to be good. The preacher asks us questions just like Mr. Jackson did and I sure am glad I know how to answer him. I almost think I am back in the Warm Spring school when I answer the questions. He has been telling us the story of Moses and I enjoy listening.

I am going to join the Y. W. C. A. next business meeting. I will learn all I can about the Bible.

Well, dear friend, I often wish I had listened more attentively to your Bible teachings for it helps me not to yield to temptation; but now I will listen more attentively so when I return I can stand before my people and tell them what I have learned about God.

I was so disappointed that we did not go through Portland so we could see Jennie. I wanted to see her so badly. I hope she will be home next summer so we can see her.

When Mr. Jackson came to see us I was so surprised. I guess Mr. Jackson told you how surprised we were. But we were more glad than surprised to see some one from home.

We are in the sixth grade now. We gave the Thanksgiving program and the seventh grade will give the Christmas program. Winona and I sing in the choir.

Well, I heard Earl Charlie went to the reform school. I sure am sorry for his mother. Have there been any weddings since we left? The weather here is fierce; just raining all the time.

Well, dear friend, I must close now. Give my best regards to all the school children but keep some for you and Mr. Jackson.

I will close with love.

Your friend,

* * *

IS IT WORTH WHILE?

MRS. JOHN S. CRAWFORD,
Indian Secretary.

FIELD SECRETARY NOTES.

Miss Kate A. Hill, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians' two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Thursday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

In the trysting place of every member of the missionary societies, an hour every

week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these
souls;

Till thy compelling "must" drives me to
pray;

Till they constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great
fire."

2 Tim. 1:6.

Notice: To the societies making canvass of "Things to do" please send the totals of your canvass to me by May 1, 1918. Do not send any of the filled out blanks. These should remain with the president of the society. A good many societies in Cedar Rapids and Rock Island, Big Springs and College Springs Presbyteries have not sent reports. Monmouth is almost complete.

If any society has unused blanks will they kindly send them back to me? Printing and paper are expensive, some other society may use them.

Leaving Stanton, Ky., early one morning in December, I started for Frenchburg. I was very happy and the thought of my heart kept running over and over like the wheels of the train, "Im going to see Frenchburg at last!" On the journey I passed along the edge of the beautiful blue grass country. I saw beautiful homes and big barns. I told several that all I knew of Kentucky was that it was noted for its blue grass and big horses "and pretty women" each one added!

At Sterling I changed trains for the last time and we went up and up. The little engine puffed and pulled and at last through sheer weariness it seemed to me we stopped at Rothwell, the end of the railroad. It was a short time until I was in the stage that took me to Frenchburg. I was to see more of Rothwell on my return.

The four miles by stage were all too short that day, but long enough when I returned with the weather eight degrees below zero.

I found Frenchburg a pretty little village surrounded by hills. It is on one side of a beautiful mountain stream. On the other side connected by a foot bridge is the Frenchburg school, dormitory, hospital, etc.

Dr. Weidler met me. Mrs. Weidler soon followed with a hearty greeting and Miss White took me into the beautiful new dormitory. I felt like I had reached heaven when she took me into the restful guest room. For remember I had ridden horse back up to the Furnace

and back again (eight miles) the night before.

After luncheon we went into the village and made some calls and went to the school and spoke to the pupils at their chapel hour. Such a fine lot of boys and girls. I liked them better each time I spoke to them, at the morning worship, in the church, at Sabbath School and the "Quiet Hour" Sabbath afternoon and the Christian Endeavor meeting.

There were services in the little church every evening and communion services Sabbath morning.

I was so glad to know Dr. and Mrs. Weidler better as we discussed mission plans and policies in Kentucky and India. It was a joy to know the teachers and to see the well arranged school house and the comfortable dormitory. They are heated with steam and have an electric plant. The light on the little foot bridge was welcome as we returned from the church in the snow storm Sabbath evening.

Sabbath afternoon I saw Dr. Mitchell in her little hospital built by the people of Menefee County. I should like to see it when Dr. Hogue and his nurses are there for their clinic each year.

Monday I said good-bye and well wrapped, started for the ten a. m. train at Rothwell. But the little train did not arrive until after five. I spent the day at the tiny post-office. For dinner I went to a house across the road. They have not heard of food conservation in Kentucky. There was one other guest. We had overtaken him in the morning driving his turkeys (fifty-one to be exact) to be loaded for market at Rothwell. He entertained me at dinner telling me how many times the little train had gone through the bridges or run off the track "in just such weather as this." At five o'clock it arrived and we finally slipped down the mountain without any accidents. There was a girl passenger about sixteen who was seeing a train for the first time.

Next day I reached Knoxville, Tenn., and another dream had come true. I had so often wanted to see Knoxville

College. It was all and more than I had expected. I spoke twice at the chapel hour. Enjoyed teachers and students during the days I was there. It is an institution that our United Presbyterian Church ought to be proud of. I had dinner one day at the MacDill home now in charge of Miss Burkardt. This is supported by our Women's Board. I'm so glad our women have a part in this wonderful institution. After dinner we gathered in the study room and the girls sang some of their beautiful melodies. I shall never forget them and will always look forward to the time I can hear them sung again.

One morning I went out with Miss Jennie McCahan to see some of the colored people. It was very cold and she was afraid some would be in want. We found them all cheerful and happy although some might wonder how they could be so in their poverty. Miss McCahan sent a little coke to some, to others some meal and bacon and potatoes. In one house we found the mother washing and four little children. So I gave Miss McCahan a dollar to send them some apples sometimes and said, "I'll make father give it back to me when I tell him of these four." Miss McCahan is a sister of our Miss Elizabeth McCahan in India. She has

worked for forty years among our colored people and is greatly loved.

I wish I had time to tell of all the kindnesses shown me by every one at these institutions in Stanton, Frenchburg, and Knoxville. They will be long remembered and often spoken of. To me has come a new inspiration for service. Every life spoke its own message of helpfulness. My increased knowledge has deepened my interest. I believe more firmly than ever that the only reason people are not interested in missions is because they do not know the great work being done and the great need.

I have often wished I was a millionaire. I wish more than ever now. Then I would build the new dormitory and teachers' home at Stanton. I would help Mr. Giffen to send workers to the out stations. I would build a boys' dormitory at Frenchburg and make manual training possible for the boys. I would build the verandahs on the front of MacDill home and put many needed conveniences in the boys' dormitory at Knoxville, re-build the heating system and make Dr. McGranahan's heart glad by endowing Knoxville College.

I was so very sorry the zero weather and deep snow made it impossible to go on to our mission stations in Greene Co., Tenn.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

The following, let us remember, was adopted by the Sterling Convention: "5th Recommendation—We recommend that Pledge Signing still be continued this year, and that every woman in our Church lend her influence against the terrible evils of Intemperance and use of Cigarettes."

One Young Women's Society has caught the spirit of this recommendation fully. The Secretary writes as follows: "We decided at the last meeting to have every member sign a pledge, and so help with the work of having every

society represented at the next Annual Convention. We have 60 members, and would be obliged if you would send cards for all."

How does your society compare with the spirit and emity of this one along Temperance lines?

Many societies, oh, so many, have not sent for a single card this year. Will you not bestir yourselves dear Christian workers and do your utmost to have every member of the W. G. M. S. (47,232) a pledge signer before our next Annual report.

Many Presbyterial Temperance Secretaries have not sent a mailing list this year, and should a number of local secretaries answer the question in the report blank, "Have you received a goodly supply of literature this year?" in the negative, whose fault would it be I wonder!

All who are interested in the spread of the Gospel are surely also interested in removing one of their greatest obstacles.

Send for pledge cards, send mailing lists, send for the best temperance literature to be had, and be determined to send in the very best report you have ever had.

Washington City has been dry for a month. The last wet week there were 226 arrests for drunkenness. During the first dry week there was 16. The last wet week was an average one. The first dry week was not an average one, because of the large amount of liquor that had been purchased and held in the homes.

Alaska passed into the dry column the first of January, 1918.

There is almost a sugar famine in many places in this fair land, and yet, it is reported that in 1916 the brewers of the United States used 549,810,000 pounds.

The brewers also in 1917 consumed 68,400,000 bushels of grain or 1,026 cargoes of 1600 tons each. This is more grain than the U-boats sink.

Another secretary writes: "I am sending you a few more than 100 pledge duplicates. There should be more. I prepared a nice little program on our own literature and had pledge signing at the close, etc."

THE TEMPERANCE BANNER.

Let some child stand and hold the banner, and let ten boys before chosen come and stand around him and repeat the following verses after the teacher,

one beginning, then two repeating the second, three the third, etc. Let them join hands as they speak.

One little temperance boy, to his work so true,
Pledged another little boy, and then there were two.

Two little temperance boys, from bad habits free,
Got another boy to join them, and then there were three.

Three little temperance boys, never drank nor swore,
Taught a boy he must not smoke, and then there were four.

Four little temperance boys, to their work alive,
Helped another boy be good, and then there were five.

Five little temperance boys, eyes so very bright,
Soon started Number Six on the road to right.
Six little temperance boys, looking up to heaven,
Cheered a playmate on the way, and then there were seven.

Seven little temperance boys, all rum they hate,
Told a fellow of the wrong, and then there were eight.

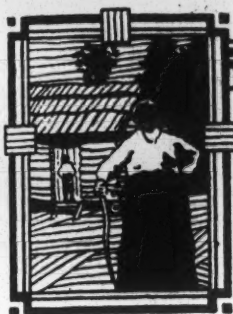
Eight little temperance boys, touch not, taste not wine,
Asked a schoolmate not to drink, and then there were nine.

Nine little temperance boys learned the truth, and then
Told it to another boy; so there were ten.

Ten little temperance boys, working hand in hand,
To drive strong drink away from our native land,
Ask you all to help them. Work with all your might;
Never fear nor falter; God is with the right.

—Ida M. Buxton.





FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.

1112 South Avenue, Wilksburg, Pa.



In order that the girls of Knoxville College shall do work for their country in its need, the pupils in the sewing department have learned to knit and have contributed 8 sweaters and 3 pairs of wristlets to the Red Cross and made 7 sweaters for their own brothers who are in camp. This does not interfere with their regular class work and dressmaking, but is an extra.

Miss McCahon, our missionary there, reports having made 50 visits and 16 meetings.

Townsville reports having received a barrel of clothing from the Carnegie Society, a barrel from McKeesport and 2 packages, one from the Junior Society, Cambridge, Ohio, and one from the Juniors of Walton, N. Y. These contributions will relieve the needy situation somewhat and we thank you very much for the interest you have shown, also for the barrels and packages you have sent.

At Henderson while the school was enjoying its vacation Cupid got busy and Miss Sallie Fields became involved to the extent that she on December the nineteenth became the wife of Mr. H. C. Cogwell. Mrs. Cogwell will continue her position as one of the sewing teachers until the close of the school year and we wish her as much success in her own home as she has had while in her work as a sewing teacher.

Miss Christianita Totten has regained her health and is once more at her post where her girls are glad to welcome her. Mrs. Cotten very kindly took charge of the dormitory in Miss Totten's absence and proved a very efficient substitute.

Arlington reports more students in the dormitory than ever before and only the lack of room prevents a further increase.

At Chase City the inability to secure sufficient fuel was a problem, but a car load received recently, relieved the situation somewhat. Cold weather has affected, to some extent, the attendance in the lower grades.

Bluestone reports exceedingly cold weather and solicit our prayers for the work and workers.

At Canton Bend, our Domestic Science teacher, Miss Laurene Goode, had to give up her work on account of illness in her family. Miss Pencie Buck, who received her training at Knoxville, has taken up the work here. They have more large girls than usual in school, with an enrollment of 228. I am glad to report that the food conditions have improved at this station and there is now no suffering on account of lack of food. The Y. W. M. S. of Washington, Iowa, sent a Christmas gift of over \$12 to be applied toward a much needed sewing machine. Mrs. Cotton thinks the new machine almost a certainty now, as she is sure other Young Women's Societies will follow with the extra \$20 needed before the machine can be purchased. *Do not disappoint this trust in you!*

A picture of the canned fruit and vegetables this station exhibited at the Fair held recently was received and I wish all our readers might see the picture of this display.

At Prairie, Miss Hoffman has resigned her position in the sewing department and the name of the new teacher has not been presented as yet. Mothers meetings are held here and a wonderful lot of good is done in the homes through these meetings and a lot of enjoyment comes to the mothers in attendance.

Frozen and bursted pipes do not seem in keeping with a report from the

"Sunny South," but the report from Athens, Tenn., reveals the fact that these things have happened there, greatly interfering with the Domestic Science work. The young women of the Athens Church acted as "Santa" to the sick and needy poor of the community on Christmas and distributed wood, fruit, etc. One old woman, Aunt Nancy Shepherd, who is over one hundred years old was helped and the girls felt the truth of, "It is more blessed to give than to receive."

Riceville reports 37 pupils in Domestic Science and sewing. Miss Taylor takes charge of both departments and made 12 community calls.

Look over your Statistical Report, if you have one, and note the number of societies that are not contributing to the Freedmen's department. The Negroes are a grateful people willing to be instructed and guided by you, their boys are offering to serve our country to protect us and are now in different camps in great number. Why this indifference to their uplift? *Why?*

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1544 West Market St., Steubenville, Ohio.

December 18, 1917.

The Women's Board met in regular session after the prayer meeting was over, with Mrs. J. D. Sands in the chair.

After the minutes of the last meeting were read and adopted a letter containing Christmas greeting from our beloved president, Mrs. Yourd, was read.

Treasurer reported receipts for Nov., \$15960.48, this includes part of the Thank-Offering which has been paid in. Disbursements, \$39,758.54.

It was moved our Thank-Offering depositories be the same as last year, viz., The Diamond, Monongahela, and People's Bank.

On motion the treasurer's report was received and filed.

On motion the proper officers were authorized to sign and affix seal on the Roosevelt, Okla., loan.

Young Women's Secretary reported one new society organized in Los Angeles Presbytery with 14 new members, to be known as the Riverside Kings' Daughters; President, Miss Reba Thompson.

Thank-Offering Secretary reported good news from Egypt, their Thank-Offering amounting to \$1400.

Temperance Secretary presented bill for 30,000 leaflets, of \$34.50 which was ordered paid.

Home Secretary received reports from

all stations. Sears Mission, Rock Island, Ill., organized with 51 charter member, 18 adults and 4 children being baptized.

A missionary was granted to work among the Italians in Los Angeles, also the application of Miss Flora B. Torrence for missionary in Idaho Presbytery.

Miss Pastoria, missionary among the 1st Italian, Pittsburgh, Pa., is to be retained another month.

A request for a missionary to work in Glassport, Pa., was received.

Frenchburg reports an enrollment of 259 pupils in school with 56 in dormitory. Mrs. Trimble who had visited Frenchburg reported the people of Frenchburg as being delighted with our school, claiming it was the best school in the state of Kentucky.

Freedmen Secretary reports letters from all twelve stations. Chase City granted \$100 for coal. Jubilee Hospital reports 12 patients and a balance of \$283.57. Miller's Ferry reports a Thank-Offering of \$114. A new daughter (Helen Marie) has come to stay in the Bonner home.

Parsonage reports three requests for loans.

The expenses of delegates to "The World in Cleveland" convention were ordered paid.

The Council of Home and Foreign Missions meets in New York beginning January 14, 1918, and delegates were appointed to attend same.

Indian Secretary. Tama reports work progressing in all lines. A bill for lumber of \$14.77 was ordered paid, also bills for supplies for all stations.

Simnasho reports a good Thanksgiving service held with splendid testimony from some of the Indians.

Warm Spring. Rev. Jackson entertained 20 girls in their home Thanksgiving; made 101 calls; 90 hours in camp and 85 present at the Thanksgiving service.

Literature Secretary reported that our literature was well advertised and our "Mother Goose Rhymes" was much sought after at the convention held in Cleveland.

Editorial Committee reported having ordered new Life Certificates.

Our first regular meeting in January falling on New Year's day, it was decided to hold our first meeting on January 8th; our second meeting January 22nd.

Junior Secretary reported two new societies, one in Concordia Presbytery, Miss Francis Blackwood, Supt., 1131 Bluemont Ave., Manhattan, Kans. The other in Los Angeles Presbytery to be known as "The King's Children," Mrs. J. W. Ashwood, Supt., 1175 E. Colorado St., Pasadena, Calif., 16 charter members.

January 8, 1918.

The Women's Board met in their first regular session of the new year. Mrs. J. D. Sands, 1st Vice President, called the meeting to order and we listened to a short talk given by Miss Sadie Thompson, of Egypt. The minutes of a called meeting which was held December 11, 1917, also the regular meeting of December 18, were read and adopted. Several letters were read after which the treasurer reported as follows: Receipts, for December were \$13,974.71; disbursements were \$15,896.63.

The Treasurer reported the Thank-Offering for the year just ended after which a season of prayer was held.

Owing to the exceedingly heavy work of our Treasurer it was thought to relieve her some by appointing Mrs. D. J. Brown to take charge of sending out all Senior Life Member Certificates.

On motion the Treasurer's report was received and filed.

Parsonage Secretary. Two loans paid in full, that of Woodruff Ave., Indianapolis, Ind., and DuBoise, Pa., and on motion the proper officers were authorized to sign release papers.

Temperance Secretary reported a bill of \$14.55, also many letters received regarding work.

Indian Secretary gave report from Warm Spring; they were very generously remembered at Christmas by the Church at large, having received 200 packages out of which they prepared gifts for all their Indians. A bill of \$14.10 was ordered paid.

Freedmen Secretary reported as follows:

Townsville has 75 pupils in sewing school and needs old clothing badly.

Knoxville reports 50 visits made and 75 pupils in one and 79 in another sewing class, these are doing quite a bit of knitting for the soldiers, there being twenty boys gone from this place. The insurance on McDill Hall being due was ordered paid.

Henderson reports the marriage of one of their teachers, Miss Sallie Fields to Mr. H. C. Cogwell. They have an average of 24 pupils in school.

Arlington reports an enrollment of 228 pupils and school in good running order.

Athens Y. W. M. S. had a Christmas entertainment for the old and needy and proved to themselves "it is more blessed to give than to receive."

Home Secretary reports Brookdale, St. Joseph, Mo., had \$30 of a White Gift offering.

Almo Heights, San Antonio, Texas, had a Thank-Offering of \$18.

Frenchburg enrollment to date 270. Much cold weather; at times being 25 degrees below zero. Bill for four dozen dining room chairs with freight, ordered paid.

Mrs. Alter, Field Secretary, reports from November 13 to December 10, 1917; number of meetings held 23, offerings \$48.17; expenses \$47.92. Mrs. Alter was appointed Mrs. Wilson's proxy to attend the annual meeting of the Council of Home Missions to be held in New York, January 14, 1918.

The Editor of the Junior Magazine was authorized to dispose of all old cuts.

Literature Secretary reports the Prayer Cycles have been delayed by the printer, but will be ready with the first edition in a few days; presented a bill of \$74.16 which was ordered paid.

Young Women's Secretary imparts good news when she tells that there is more money in the treasury at this time than at the same time in 1914 which was a banner year.

Adjourned.

MRS. J. H. MAXWELL,
Secretary.

STUDY FOR THE MONTH.

MARCH.

"AN AFRICAN TRAIL."

"And I saw and bare record that this is the Son of God."

Chapter 3—The Bulu and God.

Scripture—Acts 17:22-31.

Roll Call—A Scripture verse expressing an attribute of God.

Topics for Study—

1. Bantu Traditions of God.
2. Is the Bantu idea of God a preparation for the knowledge of the true God?
3. Fetish and Taboo.
4. "The Annunciation."

Home Missions:

"MISSIONARY MILESTONES."

Chapter 3—"On New World Soil."

Bible Lesson—Psalm 139:1-10.

Prayer—That our country may keep the ideals of her Christian founders.

Topics for Study—

1. Providential leadings.
2. Forces that moulded our Christian ideals.
3. Sketches of founders of great movements in America.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon Rev. H. T. Jackson
Simnasho, Oregon Rev. W. A. Matthews
Tama, Iowa Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Benzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
Miss Theresa Lippert, Oakland, Cal.

MOUNTAINEER.

Rev. Albert Greer Weldler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weldler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

"Give us this day our daily Bread"



THE PROMISE OF BREAD.

Out on the frozen uplands, underneath the snow and sleet,
In the bosom of the plowland sleeps the Promise of the Wheat;
With the ice for head and footstone, and a snowy shroud outspread
In the frost-locked tomb of Winter sleeps the Miracle of Bread!
With its hundred thousand reapers and its hundred thousand men,
And the click of guard and sickle and the flails that turn again,
And drover's shout, and snap of whips and creak of horses, tugs,
And a thin red line o' gingham girls that carry water jugs;
And yellow stalks and dagger beards that stab thro' cotton clothes,
And farmer boys a-shocking wheat in long and crooked rows,
And dust-veiled men on mountain stacks, whose pitchforks flash and gleam;
And thrashing engines shrieking songs in syllables of steam,
And elevators painted red that lift their giant arms
And beckon to the Harvest God above the brooding farms,
And loaded trains that hasten forth, a hungry world to fill—
All sleeping just beneath the snow, out yonder on the hill!

—C. L. Edson in American Magazine.

"O wheat," the Wind in passing said,
" 'Tis you that answers everywhere
This call of Life's incessant prayer.
Bow, then, in reverence your head,
For 'tis the Master's gift you bear."

—By John B. Tabb.

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and
the shower,
And the sun, and the Father's will.

—Maltbie D. Babcock.





OLD ZULU CHIEF AND HIS WARRIOR FAMILY.

“To see them sitting together under the shade of a large tree, you would think them the most inoffensive people and the most intimate friends, but as soon as darkness descends to twilight, they take their arms and flee, each distrusting the other.”

—From *On the Threshold of Central Africa*.